

Philanax Anglicus :
OR A
CHRISTIAN CAVEAT.
FOR ALL
Kings, Princes & Prelates,

How they entrust a sort of Pretended
Protestants of Integrity, or suffer
them to commix with their re-
spective Governments.

Shewing plainly from the Princip'es of all
their Predecessours, that it is impossible
to be at the same time
Presbyterians, and not *Rebells.*

WITH A
Compendious Draught of their Portrai-
tures and Petigree done to the life, by their
own Doctors dead hands, perfectly delineat-
ing their Birth, Breeding, bloody Practices,
and prodigious Theorems against Monarchy.

Faithfully Published by T. B. Gent.

*Tunc male res agitur, cum ad gustum populi Principatus
exigitur. Cassiod.*

Qui stat, videat ne cadat, 1 Cor. 10 12.

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T. Jolley Esq. F. S. A.

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*To the Right Reverend
Father in God, Gilbert Lord-
Bishop of London, and
Dean of his Majesties Chappel
Royal.*

After a tedious Contraste
with my self, whose Patro-
nage I might most properly
implore, to protect this fatherless
piece; I must needs confess that
your Lordship was the first and
last of my thoughts; and I hope good
reason will vindicate me in that bold-
ness.

First, Because your Lordship is by
Divine Providence, chosen to be the
Diocesan of this great City, where
so much mischief and villany has
been of late (and we still may justly
feare is) concentred: and your Lord-
ship is so far concerned in the care of

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those souls, that it may be hate yours, that those whom you cannot bring into your Fold, by your sweet Paternal-Call, may be drawn to it by the power of your Pastoral-staff, or abandoned to the mercy of their own beloved Wolves in Sheeps-cloathing.

Secondly, Because your Lordship is honoured to be so neer his Majesties Royal Ear, and is, as to all Church matters, his chief *Intellectus Agens*; so your Lordship is concerned again, to inform his Majesty of the Civil dangers, that are like to proceed from such religious Mutineers. For this sect here treated of, are of the very race of the *Hyperphanii* that ingenuous *Barclay* speaks so largely of in his *Argenis*, and descended from the same Father *Ufinulca*, and are truly (as he is pleased to say) a sort of people, who as certain creatures are nourished with poyson, so they grow strong
in

Bar. Arg.
lib. 2. fol.
92. 93. 94.

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in publick calamities, and are only
fatted with War and slaughter. The
first Children of the Church, bore
neither rod nor stick to plant faith
in the hearts of men; but these Pro-
testants of Integrity (as they call
themselves) have published a Re-
ligion to the world, all bristled with
Swords, all sooted over with the
smoak of Canon, all besprinkled
with the blood of Christians. Now
in such a case the Philosopher ad-
viseth all States-men, *Senec. E-
pist. 24.* *Quicquid fieri
potest, quasi futurum cogitare*, to con-
ceive that all things may, which can
come to pass: and though the wis-
dom of Modern Statists has been
seen a little in some neat and cleanly
evasions, fine deliveryes, and shiftings
of dangers when they are neer, yet
the most approveable part of pru-
dence will be seen, as it has alwayes
been your Lordships course, in solid
and well-grounded preventions of
them before they fall, and to keep

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Joseph. de
Bell. Jud.
l. 2.

them aloof : and therefore *Josephus* that learned Jew most judiciously adviseth likewise, that *Bonum est dum adhuc stat Navis in portu, praeavere tempestatem futuram, & non eo tempore, quo in medias irrueris procellas, trepidare* ; It is necessary for him that goes to Sea, to foresee a Storm coming, if he can, and not to rush into the fury of the Seas, and tremble at the tempest afterwards ; that will avail little, but to be rendred ridiculous for rashness.

Your Lordship very well knows that this kind of Caterpillers when they have once taken head, will not easily be taken off : and it is as true as old, *Turpius ejicitur, quam non admitritur*. They are of the nature of those birds, whose feathers are so imperious, that they will not quietly mix with the plumage of others ; if they do, they then consume them as with a dull file : Nor are they unlike that unsociable Tree, which the
wise

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wise Secretaries of Nature have called by the name of *Iff*, that insensibly draws the juice of all plants to it. But I need not enlarge more concerning the danger of their admission into power; for there is none that has conversed with them, but knows, that the Sea it self is less furious, a Thunder-clap less dreadful; nay the gall of Dragons, and poyson that swelleth up the necks of Asps, is much more tolerable.

My Lord, all this that I have said, is not to inform or advise your Lordship, whose knowledg is super-excellent in all things; but to justifie to the world, the œconomy of your Prelatical Proceedings: For under whose wing soever this Cockatrice Egg gets life, it will repay it with a death, and sting to the heart of him whose bosome hatch'd it, ensnaring him in his own goodness. These Cockatrice Christians doubtless intend nothing more (for they

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are not afraid to speak it) than to play their old game over again, and rebel again against this most Excellent and Clement King, and the Church, and will grow every day more and more insolent upon his Majesties, and your Lordships pious mildness and gentleness : For we have seen sufficiently, that how great vertue soever may be in a Prince, or Prelate, it will be all contemned by them, if there be not seasonably added an opinion of their justice and severity: For no Persons in power are better beloved of the people, than they that shew in time, that they have in themselves matter worthy of fear. They must be made I say to know, ere tis too late, that the Miters of Prelates, are like the Crowns of the Kings of *Egypt*, which carry Aspicks upon the top of them, that insensibly sting those who too neer approach with intention to offend them: and by this means your Lordship
ship

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ship shall prove to the world, that you have not spent so much time in your former divine solitudes, and the sweet delights of your studies, to gather so much honey, but that you yet retain the vigour of a sting; which casts me naturally upon the third and greatest reason of my present presumption: Which is, that I have had the honour long to know your Lordship, (though the Authour of this piece now departed much longer and better) when you were a principal Governour amongst us, in that most famous University of *Oxford*, the glorious Seminary of so many great Spirits, that have held predominance in all manner of learning and sciences, and Warden of *Allsouls-Colledge*: which hath always been a most principal part in that *Pantheon*, and like the Altar of the Sun, from whence light has been borrowed to illuminate all other Lamps. I have
been

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been long knowing (I say) to your most incomprable piety and parts; and indeed what is fitter then that that Soul should be full of light and flames, that is to serve others, for so great a guide? for by your Lordships great reading of men as well as books, there are become incorporated in your sole person, the vertues and faculties of thousands others. Your fair soul ever appeared to be (like the *Ibis*, that precious bird of *Persia* that builds her nest alwayes in *Palmes*) perpetually conversant in great contemplations, and had no more impressions of earth, than the supream Sphere of Celestial Bodies. As nothing was too high for your understanding, so nothing was too low for your bounty & beneficence. God Almighty has bestowed upon you the gift which the Scripture attributes to the Patriarch *Joseph*, to oblige hearts by sweetness; not unlike the Engins of *Archimedes*, which made
water

Psal. 104.
Ep. ad *Hib.*

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water mount in descending; so your Lordship ever caused your humility to descend; but still to make it reascend to the source or the prime sublimity; and your virtues upon earth, will make your Crowns in Heaven. Your Lordship has alwayes communicated your self with so much sweetness, facility and affability, that you encreased alwayes respect by familiarity, which usually dissolves it; and like a precious Amethyst, shined so much the more, as it hath been often worn. It has been only the mischief and misfortune of our late times, that hindred your Lordship from being sooner preferred to the Pontifical Robe; for the opinion of the world did point your Lordship out for it with your first blooming beard: your early learning and gravity so much anticipating your years, and vertue rendring you Reverend before time. But it is your Lordships glory to
have

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have deserved the honour of a Bishoprick, sooner than to enjoy it.

Pardon my Lord, that I have dared to draw your youthfull Character with my rude pen; but those excellent endowments of your Soul, so much acknowledged by envy, cannot but be admired by truth. And now that your Lordship is so far stept into years, we find yet the vigour of your divine vertues augmented by time, in their happy influences upon us, as it is said, that the best Incense comes from old Trees, and Torches made of Aromatick-wood, cast out their odoriferous Exhalations when they are almost wasted. Before you were an example only to youth, but now your Lordship is become a pattern to Priests, and a president to Prelates; under whose heart remains a Temple of true Piety. Who then so proper for the highest Prelacy, as he that can entermarry Sobriety with Chastity, and
Piety

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Piety with Learning? How pure ought those persons to be, who are not only of the House of God, but of his Cabinet, and as it were of the very bosome of God? In the Sacrifices to the Sun, there was never made an effusion of Wine; How far from that then ought they to be, who are to sacrifice to the great Master of the Sun? And Chastity as holy *Zeno* telleth us, is happy in Virgins, strong in Widdows, faithfull in the Married; but with Priests and Prelates, it ought to be as it is in your Lordship, wholly Seraphical. *St. Zeno.*

Some Bishops we have known, that have lived in Bishopricks like blind Cyclopes in a hollow cave, insomuch that they have gone very far towards a perswasion of the world, that piety was a thing almost impossible to be aspired to, like ill-Physicians that make the sick despair of health, because they
cannot

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cannot cure them. *Julius Caesar* wondred to see men dandle Apes, having Children in their houses; and who can but admire in Prelates, to whom God has afforded so many spiritual Children, to see them kiss Monkeys, and it may be something worse, play with Dogs, and carry Hawks, &c.

From all these vanities your Lordships known innocency and piety has alwayes defended you, and you appear now in the Church as you ought to do, like those ancient Statues of *Polycletes* and *Phydias*, of which there was not a lineament but spake. Your Lordships example has been a perpetual Sermon, which is the best of preaching (as *St. Greg. Nazianzen* divinely observes of the great *St. Athanasius*) that his voyce was as a Thunder-clap, and his life a Lightning flash; because words never thunder well, if examples enlighten not. There is no Libertine but

Greg. Nazianzen
in *Jamb.*

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but will be daunted at the sight of such a life, lead truly according to Christianity : it is a mirror that kills Basilisks by the repercussion of their own proper poyson. So may your Lordship thunder on still, and enlighten this distracted people with your pious Precepts and Practice; that these poor seduced Christians, may be reduced out of the Claws of the Cockatrice, and recovered into your Christian Fold. And sure I cannot at all despair of the effect, if their refractory spirits will be at all won with sweetness. It is said, that Amber sweetly drawes a kissing straw, and Adamant gently wins the hardest iron, and with a Hony-comb fountains of the most troubled waters are cleansed. Nothing disarms a Passion, (and their whole Religion is no more) so much as Patience and temper, which your Lordship is known to be the accomplished Master of; and so shall by that means
throw

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S. Fulgent.

throw prostrate at your feet, those
hair-brained Zelots, who seem now
to roar over your Lordships head.
Flecti autem qui recusant, frangi oportet; nec invalescenti Ecclesia & Republica morbo, molli uspiam Dieta succurrendum est, sed Chirurgia. So
may your Lordship proceed and
prosper in your happy Prelacy, and
grow up to be as exemplary an instrument of your Royal Masters
peace, his Kingdoms happiness, the
Churches good, glory of your gown,
and honour of your University and
Colledge as that great and glorious
Prelate *Henry Chichly* was, your most
famous founder; which is meant for
as much temporal felicity, as can be
wished from the heart of

My Lord,

Your Lordships

Most humble Honourer, and
most dutifully obedient Servant,

Tho. Bellamy.



The Preface to the Reader,
rendering the occasion of the fol-
lowing Discourse, with some
neutral marks or characters of
that sort of Christians that call
themselves *Protestants of Integrity*.

THough the Authour of this en-
suing Treatise intended it princi-
pally for a Caveat to all Christian
Princes and Prelates ; yet it is as
properly applicable to all sorts of Christian
people too, who ought to take it for a Warn-
ing Piece, to arm themselves against that
most horrid cheat of Presbytery, now cal-
led *Protestancy of Integrity* : For how can
the supream Prince either of Church or
State, be capable to govern well, unless
their Subjects be taught how to obey ? which
is absolutely impossible they should ever
learn to do, so long as by the Principles of
any wretched Religion, that they shall
suck in with their first milk, they find
themselves bound to rebel ? Now that the
Presbyterian Profession is cleerly such a
(a) one,

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one, and not only inconsistent with Monarchy, but all sorts of Civil Government, you shall find most evidently made out to you by the Process of this discourse. The occasion whereof was (as I have been informed) this. There was a Presbyterian Pamphlet published about a Twelvemonth since, under this glorious Title, A Letter from a Protestant of Integrity, in answer to a Letter from a person of Quality, to the same Principal Peer of the Realm now sitting in Parliament, &c. Upon the sight and full perusal of both these Letters, our Author truly concluded, that he who writ the former, was indeed as the Title spoke him to be, (a Person of Quality) and that was evident by the evenness of his stile, cleerness of sense, strength, rationality and candor of his discourse: and the other to be (as he likewise entitles himself) a True Protestant of pretended Integrity, not only for the barbarous Billingsgate language, most abominable Lyes, and unchristian virulency that fell from his pen, without any respect had to the reasons which he pretended to answer; but also for his most presumptuous daring to defend the most notorious Traytors and Rebels in the whole world; and to that purpose has an entire
Paragraph

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Paragraph to prove, nay does most magisterially affirm, that the Presbyterians by name, ought to be numbred amongst the best of Subjects, if they would be as conformable in Ecclesiasticks, as they were sound in their Politicks.

Our Author therefore finding himself offended with that insufferable affront offer'd to his Majesty, and indeed to all Christianity, by such an irrational, unduisfull, and trayterous vindication of those Persons, and their Doctrines, fairly endeavours to prove how unsound they are in their Politicks; and that it is as utterly impossible that they should be ever brought to a conformity to the Civil, more then to the Ecclesiastical Government; and all this he does out of the undeniable dictates of their own dead Doctors, though but lately flourishing, and their most Primitive Fathers; Let him look to it then that dares (now they are declar'd) to defend them.

Now if they shall please to disabuse their own souls, I beseech them to peruse this following Treatise, with all patience and impartiality, and then I am confident that they will quickly find by their own reason, those false spectacles to fall off, that have been so long clapt over their eyes, by their

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own false seers, (possessed with the Spirit of lyes) who are continually working of more for their deception and forging on still in the shop of Hell, their Religious Instruments of Rebellion, which shall persuade men alwayes (if they will believe them) to take glass for Diamond, and such Kestrels as they are, for Faulcons. But he that will find out the bottom of any religious or civil debate, must prepare himself to carry a spirit thoroughly discharged of all anticipations, bold animosities, and false apprehensions, which will raise mists even upon the most resplendent lights of Truth.

Paulanias tells us of a false Mirror kept in the Temple at Smyrna, which did represent the most beautifull and amiable faces, with notable deformity; and on the contrary, gave to Creatures ugly and misshapen, some false lustre of a borrowed and wholly imaginary beauty.

The Ministers of the Presbyterian Religion make no little use of such mirrors as those in their Temples (as they call them) and represent in the false glass of their Doctrines, the true Church of Christ, (that has all the Epithets of beauty and comeliness given to her, in the divine book of Canticles, as the onely lovely, and chaste
Spouse

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Spouse of Christ) as a Monster composed of all sorts of abomination: and their own pittifull and ugly geer, for the onely pure and legitimate product of the Gospel: If the People have their ears perpetually braten, with the seven Hills of Rome, with Antichrist, with the horned Beast, with Idolatry and Superstition, which they maliciously obtrude upon all Hierarchy; and their own Heresies, Blasphemies, Prophaneations, Sacriledges and Rebellions against God and their King, are all cover'd with the specious outside of Godliness, which they now call Protestancy of Integrity; how can the poor people chuse but embrace them as the blessed fruits of the Spirit it self? if they remain fixed in these persuasions, how can they chuse but hate what they know not, or that which is represented to them for bad? Some there are, that in the opinion of the world (at least the ignorant or indifferently knowing part of it) are gazed at, and admired in their Pulpits, as flying fire in the air, when indeed they are meer nothings, or truly (which is far worse then nothing) stark nought, and villanous Ignorant, only disposed to lead men to their destruction. The Hebrews therefore had a most excellent saying, that Vi-

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negar was an ill Son of a good Father, for it is commonly made of the best wine; so nothing can be worse than a corrupted Church-man: capable they may be perchance, to perplex the most evident propositions, and that is indeed a most eminent piece of their learning, which is no more then that of common Sorcerers or Conjurers, (as they call them) who can cast mists upon the clearest mornings, or like the divinity of Dogs, who do usually bark at the Moons brightness: The blessed eyes of Bats they have, to mock at the greatest lights, and the malice of the old Atlantes, to shoot their arrows against the Sun. Nothing is so absolutely confirmed on all sides, as that no man can be saved without true Religion, and yet nothing by the malice of the Devil and such Doctors) is so controverted, as the verity of Religion: notwithstanding. if we err in the choice, we make shipwrack before we weigh anchor; and so long as we remain in error, nothing can save or deliver us from eternal damnation, as St. Fulgentius declares at large, in the book which he composed of Faith, ad Petrum Diaconum: For we must all know, or be maliciously ignorant, that the true Church, is as the Pole-star that is ever in motion, but never sets. It is high time therefore,

St. Fulg.
in lib. de
fid. ad Pet.
Diac. c. 48

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therefore, and as I humbly conceive, hugely necessary, to lay down some *nextness*, or certain marks, to distinguish these pure Protestants of pretended Integrity, from the true Professors and Practisers of Christianity.

Now first, we are sure, that all true Religion hath this property inherent, to tend wholly towards Monarchy, that is Hierarchy; and whosoever goes about to introduce any other forms of Government into the Church, as if it were fit, or reasonable, is is cleerly to thrust thorns into the feet, and to put straws into the eyes of it; and this property is so well agreeable (we all know) with our holy brethren of the Presbytery, who pretend to be the purest Protestants of Integrity, that I shall not need to make any further dilucidation. So I shall pass to our second *nextness*, or mark of distinction, which you may please to take to be cleerly this.

All Innovation is utter payson to true Religion; and it is as cleer, that the whole perswasion of all these wretched Religionaries, that call themselves Protestants of Integrity is nothing else but a heap and huddle of Novelties: for as to Antiquity, and succession of their Doctrines, they do not,

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or ever did (for as much as I have ever heard) pretend at any time to it; but just like *Ælops Ass*, that vaunted he had great secrets of wisdom to communicate to other beasts; and that he might the better authorize his Philosophy, and gain credit to himself and discourse, he hid himself a long time in a deep dry pit, from whence he came out at last with a goodly grave Philosophers cloak about him, saying, that all the while that he had been 'so invisible, he had very much addicted himself to the study of sciences, and the knowledg of truth.

Tertul. in
Marc. l. 4.
c. 23.

This was the very Parable that Tertulian spake to the Hereticks of his time (and that is pretty ancient) They come forth, saith he, as an *Ass* out of *Ælops* pit, and can neither tell who they are, nor whither they would, from whence they came, nor who sent them; nor what right they have to extinguish that glorious light of our blessed fore-fathers. Last such a shameless and ridiculous beginning have our pretended pure Protestants of Integrity, which well proves their nullity, and that they ought to be so nobly attended, as to to have for retinue, Rapine, Robbery, Murder, Sacriledg, Rebellion, and Regicide. All innovation, we know, is dangerous

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gerous in any State, whither Civil or Ecclesiastical, but principally in matter of Faith; but you may please to take this for a Rule; They that follow the main current and generality of a Religion, ancient and well-grounded, cannot perish, but by the falling of Heaven; nor stumble in their belief, but by entombing themselves in the ruines of Christianity; which God neither can nor will suffer to be lost, according to his Promises. They which adhere to Novelties, sail in a Sea full of Monsters and Tempests, without Pole-star, without Rudder, without Pilot, or any other guide then their own single judgment, which cannot chuse but very certainly deceive them; and doubtless if there be any flames in Hell employed for the punishment of sinfull Souls, there is no question but they shall be inflicted chiefly on those who do endeavour daily to rend the garment of Jesus Christ, to break the sacred seams and connexions of the Church, to strike at all the lawfull powers ordained by God, to throw disorder, fire, and blood into the State of their Prince; nay upon his very person, commit that sacred murder (called Parricide) upon their King and sheath their swords in the bowels of their Countrey, which puts me naturally

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naturallly upon the Third ~~next~~ ^{next} ~~heav~~ ^{heav}, or mark
of a true Religion; and that is obedience to
Magistrates both Ecclesiastical and Civil,
and adue reverence in divine Worship, and
to all holy things. As to the point of O-
bedience, how well it squareth with our Pro-
testants of Integrity, and how demonstrable
it is, that they are, and must be Rebels,
according to their own Principles, this fol-
lowing Treatise does most sufficiently make
appear, to which I refer you. But for the
manner of their Divine service, (as they
call it) it is so barbarously ugly, and a-
bominably nasty, that it would turn the
stomack of a good Jew, or reasonable Turk,
so much as to look upon it: Nay all the
reverence that they bear to holy things, is
onely to prey upon them by sacrilegious ra-
pine, and horrid prophanation: But let
them look to themselves, for such Godly
doings; for those Crimes which do affront
the Divinity, ever bear their punishments
behind them. Did not Crassus feel amongst
the Parthians, the Religion of the Temple
at Jerusalem, which he had so sacrilegi-
ously violated? God making the steel of those
Barbarians to revenge his injured Sanctu-
ary, as Josephus has well observed. A
band from Heaven character'd a dreadful

Decree

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Decree against a great Babylonian Monarch, which has served for a Tragedy ever since the Prophet Daniels time, and Dan. will be so continued as a terrible spectacle to all posterity. And afterwards we find Heliëdorus in the Machabees, to be prodigiously punished by exterminating Angels, who in the mid day scourged him in the sight of all the world; employing their heavenly whips upon his body, for the same crime, as he had bestowed his hardyness, and audacious hand, to steal a jewel from Heaven. Whatsoever they think of the story, I am sure the moral of it is not Apocryphal. Herod, in like manner, opened King Davids Sepulcher, and took the spoil thereof; but note his miserable end, and what disasters did ever after attend him, as Josephus will relate to you; Urraca went to rob the Sanctuary of S. Isidore in Spain, to defray the charge and expence of his wars; and his guts burst out of his belly in the Church-Porch: as is observed in the History general of Spain. Leo the fourth Emperour, took a most precious Crown out of the Church of Sancta Sophia, in Constantinople, which was dedicated to it; and he dyed soon after a cruel Carbuncle, as Sigonius witnesseth.

Gondericus

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Tarapha in
Houric.

Tripartit. l. 6.
c. 31.

Gondericus, King of the Vandals, when he took Sevil, took also the spoils of the Churches, and seiz'd upon the riches thereof; and to requite him, the Devil straight seiz'd and possist him, as Tarapha tells us. What Punishment had Julian the Apostata, amongst his other sins, for his notorious Church-robbing at Antioch, the Tripartit History will inform us. To conclude, (for what need I use more instances of terror?) read only the story of Nicæphorus Phocas, who resumed all donations that were made unto Monasteries and Churches, committing a thousand Rapines and profanations upon sacred things; but see what afflictions and furies haunted him ever after: and therefore his successor Basilus thought fit to abrogate those Lawes of Phocas, which tended to the suppression of Monasteries, as the Root of all the calamities that happened in that time. I have been a little larger upon this particular, because our Pure Brethren of the Presbytery, these pretended Protestants of Integrity, do please themselves so much with this their sacrilegious Dalila, though it is not a little admirable, *quodum facti imitantur eorum exitus non perhorrescere* So I pass to the next mark of true Religion, which

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which I take to be a faithfull, constant, solid course of devotion towards God, by a dutifull address to him in Prayer, and practical imitation of his Holy Life.

The Spirit of the best man, (we know) is in no better condition than a Sun-Dial; which is of no use at all, but when the Sun reflects upon it: nor can any man expect that his understanding should receive any true light, but what is reflected from the Rayes of God; and that must be by the means of Prayer. The practice therefore of this holy Duty, has been ever stiled and esteemed by all the holy fathers of the Church, as the key of Heaven, and confusion of Hell; the standard of our Christian warfare, the conservation of our peace, the bridle of our impatience, the guardiaw of our temperance, the seal of chastity, the Advocate of offenders, the consolation of the afflicted, and the Passport of the dying, &c. for the Just do live and die in prayer, as the Phenix in her perfumes. A Christian therefore without Prayer, may be compared to a Bee without a sting, which can neither make honey, nor wax. The Apostle therefore bid us to pray alwayes; which St. Gregory Nazianzen interpreteth thus, that we are to have God in our minds so often as we breath.

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breath. It is not therefore unfully styled the Spirit of Prayer, for it is the breath of the inward man; *Os meum aperui*, saith the Scripture, & *aperaxi spiritum*, I opened my mouth, and drew in the spirit; we are all of us ready to be choaked with filthy flesh and fat, and to be devoured with the flames of concupiscence, unless upon all occasions, we do open our mouths, to take in that gentle air of God: a good Christian is therefore resembled to the Palm-tree, which as it is the tallest and straitest of all trees, so bears its best and most solid strength in its top: just so has a true Christian his whole vigour in God, and for God; his life is a perpetual Sabbath, *Sabbatum delicatum*, a most delicious Sabbath, as the Prophet calls it, nourishing and refreshing the Soul, with the constant draught of this holy Spirit of Prayer; a true Christian makes it not onely his lock and key of the day, but his bolt at night; nor only so, but his very meals and recreations. The Primitive Christians therefore were usually called the Crickets of the night; because at any time of it, if any interruption of sleep hapened, they ever made it out, with ejaculatory Prayer, and elevation of their hearts. Those that love God truly, will
have

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have recourse to him at all hours, and upon all occasions, not confining their devotions to time or place. Jonas and the three Children, found sufficient Chappels in the Whales belly and in the fiery Furnace, because the love of God, the wisest Architect had erected them; and God was as near them in the intrals of fish, or the midst of flames, as he would have been in his most holy Temple. Now methinks I hear our Pharisailal Protestants of Integrity crying out, O we have enough of that to say for our selves; there are none living so conversant in that holy duty of frequent, and Family Prayer, as we; Yes indeed, like some of those devotes which Horace speaks of, Jane Pater Clare, Clare cum dicit Apollo—

—————Labra
movet metuens audire, &c. Da mihi fallere, da iustum sanctumq; videri: Pray much, and very often; but immediately fall to cozening, lying, and cheating, and to study how to entrap men: a devotion much like his, whose way to his wench, lying through a Church-yard, said his prayers alwayes going and coming. This is not the true devotion that is spoken of; but as St. Gregory well expresth it, to sacrifice the Calf without the flower; which is

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to make Prayer with the lips, without application of the heart: so granting the prayers of these Protestants of Integrity, to be never so good or frequent, they do no otherwise than one Neanthus did, who having inherited Orpheus his Harp, and thinking to do wonders with it, played so ill, that dogs affrighted with his untunable skreaking noyse, tore him all to pieces: So it is not enough, to have a great many holy Prayers in our hands, which sound like the strings of Gods Harp, and may be consign'd to us by Jesus Christ himself, and all the Primitive holy Fathers, and to repeat them as often too as they did; but we must use them with that true devotion of heart, as is required, least we find our punishment in the very sacrifice of Propitiation. Nor must this high Christian duty be performed in that strange, sawcy, familiar and Pharisaical manner, as is customary with these Protestants of integrity; but rather in our most retyred privacies, and a becoming silence, better than any exterior ostent, resembling those rivers which run under the earth, choosing to steal from the eyes of the world, to seek for the sight of God only: So true devotions ever study solitude and retirements, and are alwayes best,

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best, when shut up within themselves. I have the rather chose to insist upon this, because the presence of these Protestants of Integrity, to a true performance of this duty, is the grand cheat and imposture, that they put upon poor Christian souls, to draw them into their unchristian Conventicles. So I come to the second part of our last remark upon true Religion, which is, a practical Piety towards God, and Man; for as the heart and marrow of Religion consists wholly in the interior, so we can make no other judgment of that, than by the apparent practise of Piety, and true Godly and religious lives of men, &c. and all this is but a natural effect of that precious Spirit of Prayer before spoken of. For true devotion (as the great St. Tho. Aquin. l. 1. of Aquine has described it) is nothing but q. 82. a prompt will for the service of God: his words are these, *Voluntas quædam prompta tradendi se ad ea, quæ pertinent ad Dei famulatum,* A very prompt and affectionate vivacity in things which concern the service of God: nay we may find so much as that said by Porphyry himself a Pagan, and one of the most Atheistical ones that ever lived; *Deus (saith he) omnium Pater nullius indigit, sed nobis est*
(b) bene,

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bene, cum eum adoramus, ipsam vitam
 precem ad eum facientes, per inquisitionem,
 & imitationem de ipso : That is,
 God the Creator and Father of this great
 Univers, hath no need at all of our service ;
 but it is our good to honour, serve, and a-
 dore him, making our lives to be perpetual
 prayers to him, by a diligent enquiry after
 his Perfections, and a holy imitation of his
 Virtues ; All this St. Austin (the Oracle
 of the Latine Church) recites out of that
 creature, to teach us faith from the Philo-
 sophy of the most perfidious, and reli-
 gion from the writings of the most irreligi-
 ous man in the whole world : just as if
 an honest man should pull a thing stoln out
 of a thieves coffer. And indeed it is a most
 evident truth, that the best life is the best
 prayer, and therefore St. Greg. Nazian-
 zen tells us, that ἀφωρον ἔργον ἐστὶ χριστιανῶν
 ἀπράκτου λόγου. A dumb work speaks a
 Christian better, than the most eloquent ora-
 tion ; and a golden tongue, and a leaden
 heart make an ill march together : yet we
 know that some there are of these pure Pro-
 testants of Integrity, who have appearance
 enough of the Spirit, and will pray in the
 similitude of Angels, but practice like
 Devils, resembling the Ass in the fable, that
carries

St. August.

Greg. Naz.
in Jamb.

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carries daily to the hot-house, wherewith-
all to shift and cleanse others, and yet goes
himself perpetually bemired and slovenly;
so whilst they preach to others, (as the A-
postle tells us) become castaways them-
selves : or yet more like the impertinent
drone, they can go buzzing up and down,
with their empty prayers, and yet as afore-
said, neither make honey nor wax. To
what purpose is it therefore to be so, vox &
præterea nihil, to warble like a Nightin-
gale, or a well strung Lute, and to be deaf
to all harmony? Is not that to be at best
(as the Apostle tells us) but as sounding
brass, or a tinckling Cymbal? Undoubted-
ly all the devotion of a Soul truly Christi-
an, tendeth to practise, as the line to its
Center; and therefore St. Cyprian most pi-
ously proclaims thus, Philosophi factis, non
verbis sumus, nec magna loquimur, sed
vivimus, Our Philosophy and Christian
wisdom, saith he, is a prudence of works,
not of words; and we are to live, not talk
great things. We are to march in our Chri-
stian warfare, like the brave Soldiers of
Gideon, with the torch in our hands, as
well as the trumpet upon our lips. But now
all this is Superstitious, nay Popish in the
esteem of our pure Protestants of Integrity,

Cyprian in
lib. de Pa-
tencia.

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who will do no good works at all, for fear of meriting by them, and profess none but a solitudian way to heaven, which my faith can never reach to believe, will bring them thither : somethings, it may be, they'l do as their elder brothers, (the Pharisees before did) but with such a pittifull deal of ostentation and vain glory, or the same abominable painted hypocrisie too, that it is plain, they court their own interest in all that, more than their conscience, and apparently love themselves so, more than they do God, for which they are like to receive their reward in this life, which is to have the execration of all mankind ; for verily there is no vice deserves it better, than that, which distends snares over Altars, and under colour of zeal and piety, seeks to entrap men. God Almighty therefore requireth of us, that all which we do, should be done with sincerity and alacrity ; with sincerity first, and for Gods sake, and our left hand ought not know what our right hand does : but these Protestants of Integrity forsooth, will none of that sincerity, nor do any thing that may appear good, but the whole Town shall ring of it, and all the Trumpets sound to it, to proclaim their great Integrity. The Divine Majesty (in the mean time we know) has

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ha's ever reprov'd, condemn'd, and chastis'd with a most particular indignation of his heart, that abominable playster'd kind of life, amongst Christians sure, as well as Jews, to whom (we find) that therefore it was given for a Law, that the Swan and the Ostrich should never be made use of, in divine Sacrifices; upon which Mosaical Ordinance, all the interpreters of Scripture; are jointly of opinion, that the Swan was first reject'd, notwithstanding the whiteness of her feathers, and sweetness of note, so much ascribed to her, because under those pure white plumes, she hides so black a flesh. Then for the Ostrich, which carries onely an ostentuous boast of faire large wings, and very little or no flight at all, she could never be admitted into the number of divine Victims. So much does God abhor apparencies fruitless and effectless. What shall we say less of these pure Protestants of integrity, do they not perfectly appear like those Swans and Ostriches? Or rather like so pittyful Snayles, who in their courses, make long silver traces, and are indeed in their interior, nothing else but water frash. They have their backs, like Cushions, cover'd with Velvet, Sattin, Taffata, or Cloth of Gold, and

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stufft within, with nothing but Hay. They make a fair ostent of leaves and verdure like a wood, but are replenisht with nothing but serpents. In fine, these Hypocrites, and formal Professors of Religion, are very Seraphims in appearance, but Seraphims without eyes, without heart or hands, and have wings of mighty zeal, inflamed with a prophane fire, onely fit to burn the Prophanity it self, which indeed is their constant study to do. To conclude the sincerity aforesaid in these practical parts of piety, is not more requisite or agreeable to God, then alacrity in his service, nor indged more a mark of a true and undefiled religion. God loveth a cheerful giver, not onely of his mony, but of himself: God loveth (I say) a cheerful Liver, as well as a cheerful giver. For what hinders (as our incomparable Lord Chancellour, was pleas'd in Parliament most judiciously to alledge) that a merry man may be a godly man? nay the Godliest? For there is no game, nor recreation in the world, can be compared to the soul of a good Christian? whose conscience is not onely a continual feast, but a Portative Theater, wherein are incessantly represented most admirable shews, as Tertullian tells us in his Book de Spectaculis.

Undoubt-

L^d. Chan-
ce l^{or}.

Tertull. de
Spectac.

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Undoubtedly there is not a thing in it self more unacceptable to God, then that dullness and heaviness of spirit, taken up as a practice amongst these Protestants of integrity. God is not pleas'd, that we should enter into his service, as if we were to be list'd upon a rack to be tortured. Nay I do affirm it must be of necessity a most horrid injury done to the divine Majesty, to think there can be no true Piety, or devotion in the world, if our bodies be not torne in pieces, and our spirits quite to be beaten down; And therefore Gilbertus (an excellent Gilbertus. Doctor) writing upon that Sentence of Saint Paul to the Corinthians, Glorificate & portate Deum in corpore vestro, 1 Cor. 6. Glorifie and bear God in your bodies, makes this most elegant and remarkable observation, you must bear Jesus Christ, not dragge him. Portari vult Christus, non trahi, so he proceeds, non est frænum Christus, sed flos campi, & fasciculus mirrhæ, inter ubera sponsæ, &c. Now he plainly drags him, who makes himself surcharged with him, and who indiscreetly afflicts himself in the service that he renders to the divine Majesty, not considering, that Jesus Christ is the Flower of the field, or the Poesie of Mirrh, between the breasts of the Spouse,

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and not a load of hay, to be drawn, under which we must needs groan, like to wheels ill greased; this was so foolish a superstition, and so old a one, that the Philosopher himself (though a Pagan) could not but find extream great fault withal, and condemn for horridly extravagant superstition. Superstitio (saith he) quos colitis violat, amandos timet. It is a strange fond Superstition indeed, saith this wise Pagan, and raised by simple people onely, which through gross error feares, what it should love by virtue, and can hardly have any knowledg of, or approach to the Deity, but by violation of his Clemency (a thing most hateful to him) through a false presumption of his severity. They must be very silly souls sure, and have very little or no feeling of the divinity, that can apprehend God, whom we hourly find to be infinitely merciful, to be as Terrible as a Minos or a Radamanthus mentioned in Poetical Fables, who were alwayes represented in those Fictions, to be most Spiteful Deities, to come and pry into all humane actions, to number all mens steps, and taking pleasure to prepare punishments for them, were wont to raise themselves immortal Trophies, upon poore Mortals ruins.

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It would be a pretty piece of Christianity, one would think now, to be preached amongst us, that devotion, and all labours in Religion, should be undertaken by us without any relaxation; perpetual disturbances undergone by Christians, without any repose, and miseries without any remedy, or comfort at all. This sure must be thought the extremum of all extremums, and fit only for our Protestants out of their wits, that now call themselves Protestants of Integrity, but I fear will be found to be Protestants of pure knavery; I mean those Hypocrites and formal Professors of Religion treated of, whom we may very well compare to those Oxen of Baal, who are cut and mangled for Sacrifice into little Gobbets, but notwithstanding receive no fire from Heaven: just so these piteous creatures, this sad sort of Christians, do most miserably macerate, and almost kill themselves, to sacrifice only to the opinions of the world, and their own brutish appetites, without ever tasting the consolations of God. A true good Christian in the meantime endeavours so to distribute his fastings, watchings, prayer, repast, recreations and studies, with so prudent an oeconomy, for the service of his God, that he holds his life most admirably

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rably interlaced between Action, Contemplation, and repose, that he makes on earth, a perfect figure of Angels ascending and descending, and receives already so great a taste of those benefices, which he is to hope for in the other world, that he seems to have his soul in heaven, whilst he dwells upon the earth, to fathom mysteries, and with his beatified understanding, to enjoy an Antepast of Paradise it self. Who then can with more justice and reason shew forth a jolly, cheerfull countenance, and make the clarity of his heart break forth at his eyes, and lips, then such a Christian? How well this *Κεῖνεια* or Character agrees with the sad Professors of this age, let the whole world judge; who are just such as Seneca described some of his time, *Tristes & omnia deplorantes, quibus nulla non causa in querelam placet, semper presentibus infesti; Sad and melancholly Companions, alwayes complaining of every thing, and nothing, displeased still with the present state of Affairs; and then concludes upon this kind of mal'contents, Aegri proprium est animi nihil diu pati, & mutationibus ut remediis uti, Their sickly dispositions are alwayes given to change, and so use mutations for remedies: So that these*
sad

Seneca.

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*sad Christians are altogether as dangerous to all Civil States wheresoever they live, as to the State of the Church, and are only fit to hold comp^{li}ance with that sort of people whose Religion is to worship a Cat. The last Κεῖμενον or Symptom of true Christian Religion, is Humility; the stars we know are best beheld in the bottom of a Pit, and the most radiant splendors of a Christian, do appear in a profound humility; St. Cyprian therefore sayes of this transcendent virtue, that it is Primus Religionis introitus, & ultimus Christianitatis Exitus, The gate of all Religion, and the very Crown of Christianity; for who can think that that man will be faithfull at all to Jesus Christ, that can be unfaithfull to that holy v^{ir}tue which shined so κατ' ἐξοχὴν in him? the whole cours of his life upon earth, being nothing else, from the Crib to the Cross, but a constant moving Homily of humility. The sun (we see) which is the Prince of Planets, dispelleth always all the grossest, thickest, and stiffest vapours, and draweth the thinnest and most subtil to himself; how much more then that we do attenuate, lessen and annihilate our selves, by the practice of this celestial virtue of humility, so much the neerer we are
sure*

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sure to approach to the Son of righteousness, and true glory. But our pure Protestants of Integrity, are so overgrown with Pride of Spirit, that it may be quickly seen, how far they run out of the road of Christianity. Their Pride is far greater then that of the old Pharisee, who boasted only that he was not as other men are, but they boast themselves to be what all others should be, and so prescribe themselves to be pure patterns of Perfection, to all the world: But it is (we know) the terriblest blow in the whole world, when a man is wounded in the head, by his own proper judgment, Pride and Presumption. We come to the end of most things by strength of Industry; stones are pulled forth from the very entrails of men; the head is sometimes opened, to make vapours issue out, but what hand hath ever drawn a false opinion out of the brains of a spiritually proud, and presumptuous man? All seems green (saith Aristotle) to those that look upon the water, and all is good and specious, to such as behold themselves in proper love. Better it were according to the counsels of the old Fathers of the desert, to have one foot in Hell, with a docibility of spirit, than a hand or arm in heaven, with ones own judgment. To be
short,

Arist.

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Short, this unhappy Pride of Spirit, commits a massacre upon the whole chain of holy virtues: It marres all that can be called good in a man; let this cursed dram be infused, and all together will signifie no more, than a wholesome medicament with a commixture of poyson in it. It is such a spiritual venom, that it turnes the sublimest virtues into specious vices, and makes them become but holly Trayters to the souls of men. Thus if the pulses of our pure brethren, these Protestants of Integrity, be judiciously felt, the world may quickly find, their adulterate, new, no Religion. From these proud melancholick, malcontent, hypocritical Spirits, it is that all those impious doctrines of disobedience and rebellion have proceeded; as you will see proved by the process of this discours. 'Tis plainly they, and only they, that have sturred up the ashes of old Rubelais here again amongst us, and do still so delight themselves to converse with putrifaction, that under their wings we do daily behold new vermin to arise in the Church, which endeavour to gnaw, and dissipate all that hath any Piety, or fear of God, in Christianity. Nor are they only content to throw poyson and putrifaction into the State Ecclesiastical, but
ars

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are alwayes brewing of new mischiefs, bloodshed and rebellion in the Civil States of their Princes. Their Cities themselves where their holy villanies have got footing, resemble more Cyclopiā Caverns, rather then Temples of peace, piety and justice: indeed briefly to conclude, the whole fabrick of their Religion, is like a Castle, that I have seen in ancient painting, built upon ruines, in a land of quick silver, cemented with blood, and overthrown with frequent earthquakes, and violent outrageous winds: For it is certain, that if the arme of God sustain not an affair, the more exaltation, it receives, the deeper ruines it finds. Sic Pereant, & qui moliri talia pergunt, which ought to be the Prayer of every good Subject, is, and ever shall be, in spite of all Protestancy of Integrity, the constant devotion of him, that takes the honour to entise himself

Philanax Anglicus.

The

*The Publisher, to the Christian
Reader.*

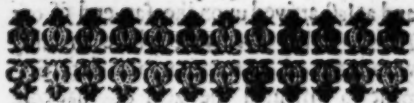
I Have made bold, good Reader, to publish this Posthume Piece, the genuine off spring of a dead Brother in Law of mine, who was to my knowledg a most observant Son, and in every honest mans esteem, a pious, Reverend and learned Priest of the Church of *England*; out of duty to which, as became an obedient member, and allegiance to my Sovereign, as a Loyal Subject, I have dared to produce it into the worlds light; especially being informed by better judgments, that it was of a most considerable concernment both to King and Church: My zeal therefore to the Publick good, I hope will apologize for any particular errors in the impression, there lying an unhappy necessity upon us, to collect the whole out of very disperst, and ill'written Papers. My Brothers name I hope you will excuse me for concealing,

To the Reader.

cealing, because it does appear to
be his will to have it so; for it was
ever his desire to live, and so to die,
Plebeius senex unnoised in the world.
But if any one desire a further satis-
faction, I am ready to answer, as be-
comes his faithfull Brother, and good
Reader,

Your very Servant,

Tho. Bellamy.



*John A Igoe's Book given
him by John Igoe his Brother
Christian Caveat
ascribed to him self*
TO ALL
KINGS, PRINCES,
AND
PRELATES.

IT has been a very great Controversie
of late amongst Divine Antiquaries,
and not yet determined by them. I
must beg pardon therefore, that it is
attempted by me now, where this Egg of
the Consistorian Cockatrice, was first laid,
whether at *Wittenbergh* in *Germany*, or
amongst the Religious *Lollards*, or *Wick-*
liffists in *England*, or the *Waldenses* be-
fore them. But this we are sure of (where-
soever it was laid) that it was first hatched
at *Smalcald*, then fostered and nourished
at *Geneva*, and from thence took wing
over most of the *European* Continent,

B

and

and at last arrived upon the fag-end of our Island, called *Scotland*; where meeting with too good a reception, this fiery Serpent so inflamed the zeal of that cold Climate, and increased his own confidence, that he presumed to advance his flight amongst us in *England*, where he has for these many years fed himself upon the blood, and destroyed the souls of poor Christians. But now it is to be hoped, that he is upon his last wings (if not legs) unless some of his own Plume have the unhappy power to imp him again, (to His Sacred Majesties, their own, and the whole Kingdoms ruine:) In the mean time, I take it to be the duty of all good Christians, to offer up incessantly their Prayers and Tears to God, with their utmost endeavors amongst men, *A Dios rogando, y con el mazo dando*, as the wise Spaniard adviseth, that this devouring Dragon may be at last overthrown, trampled under foot, and tied in iron chains under those altars which we daily charge with our vows.

The duty now incumbent upon me, is onely to represent him and all his brood, in their truly native, and rebel colours, as they are malicious oppugners of Sacred Majesty. Now as the skilful in the art of Imagery

Imagery inform us, nothing is so curious in a statue, nor so hard in any piece to polish, as the Nails, which are the onely outward arms that nature has afforded us; yet that is my present task to do, nor onely so, but their very scratchings of the faces of Kings, and the tearing up of the whole Earth with their diabolical Nails, for the undermining, subversion, and demolition of Monarchy, through the whole World, like true Protestants of Integrity!

Now to begin with the Foreman of this grand machine of Iniquity, we shall finde *Un Suisse à la Porte*, a Swiss at the door, as no man fitter to be Porter to such an Infernal Palace; and he appears to us sometime in his grave Rug-gown, and pretended Pastoral-staff, sometimes again in his swaggering Swash-Buckler habit, striking and saying about him like any Madman, but still keeping this Cockatrice Egg in his robustious bosome, where he is resolved to hatch it, if he can. The first letter of this modern *Cerberus* his name, is *Uldericus Zwinglius*, and thus he begins his game. *Reges* (saith he) *quando perfidi, & extra Regulam Christi egerint, possunt cum Deo depni, &c.* Kings may be deposed where they advance ungodliness,

*Zwing.
T. m. 1. Art.
42.*

as *Sanl* was. Now how they are to be deposed, he explains his own meaning best, *Art. 42,*
43. Cum suffragiis & consensu totius, aut majoris partis multitudinis, Tyrannus tollitur, fit Deo auspice; that is, By the suffrages, votes, or consent of the whole, or the major part of the multitude; and this is a work so pleasing to God, that they are sure to have his blessing upon it. Here like a true Protestant of Integrity, he puts the Sword plainly into the peoples hands; and to make it yet more clear, see his *Epistle* *Lib. 4. pag. 868. Conrado Sonnio. Permittendum,* saith he, *est Cesari officium debitum.* We must suffer our selves to pay a duty to *Cesar*; but upon this condition, *Si modo fidem nobis permittat illibatam; si nos illud negligentes patimur, neglecta Religionis rei erimus;* if he will suffer us to enjoy our own Religion, as we will have it; otherwise, if we should be so negligent as to suffer him, we shall be guilty of abandoning Religion it self. Thus they will be pleased to obey *Cesar*, if *Cesar* will be advised and directed by them; otherwise they have another course to take with him, they will talk with him to the purpose; but yet he will explain his meaning further and more fully to us in his *Epistle*

Ad Ulmenſes, whom he admoniſheth, *Ut* *Epift. 14.*
coram auſtoribus ſuis, ſenſim incipiant de- *ſol. 196.*
trahere perſonam Imperio Romano, quo-
modo ſtultum ſit agnoſcere hoc Imperium in
Germania, quod non agnoſcitur Roma, unde
nomen habet : And again, *Nimis Amantes*
eſtis Rei Romanae ; quid Germania cum
Roma ? Sed prudenter & paulatim agenda
sunt huiusmodi atque cum paucis, quibus
credere poſſis, &c. That they ſhould by
 little and little in their Congregations, un-
 miſk the uſurpation of the *Roman* Em-
 pire, and ſhew them how ridiculous a
 thing it is to acknowledge that Empire in
Germany, which is not acknowledged at
Rome it ſelf, from whence it hath its de-
 nomination. He tells them further, That
 they ought not to be ſo fond of the *Roman*
 Government ; what had *Germany* to do
 with *Rome* ? But yet this kind of doctrine
 muſt be inſtilled by degrees, and the buſi-
 neſs cunningly carried, before a few firſt
 that may be truſted, &c. Who is now ſo
 blinde, as not to ſee how this wicked Swiſs
 labors, to undermine all Monarchy, and to
 blow up the *Roman* Empire with his
 breath ! And how craftily the buſineſs
 muſt be carried, *Senſim & paulatim*, not
 openly and plainly, nor all at once, no by

no means; *Et coram auditribus*, pure doctrine for a Pulpit, a most rare Sermon to the people, who are most likely to applaud it! I am already quite tired in the pursuit of this debauched Satanical *Swiss*, and tracing of his damnable doctrines of Rebellion; and I believe every prudent Reader will so be, or at least rest satisfied, with what is already produced, as all the Princes of *Europe* may sufficiently see, what they are to expect from him, and the whole brood of such Reforming Brethren, Protestants of Integrity, when they are armed with power. *Exit Zuinglius.*

Now enter Mr. *Calvin*, and let us see, whether his reverence will prepare and dispose the hearts of his disciples to more obedience, humility, and patience, than this rough *Swiss* aforesaid hath done. Now as those of the *Swiss* race were called *Zuinglians* and *Sacramentaries*, by *Luther*; so the *French* named themselves *Hugonots*, from one *Hugo* another Patriarch of theirs. So now all of that Sect have their title and denomination from *Calvin*, who as a Transcendent, hath overshadowed and obscured the glory and name of *Zuinglius*, and *Hugo* himself; and now forsooth they must

must be called Protestants of Integrity. For the description of the life and conversation of *Calvin*, of his nature, behavior, delicacy of diet, and physical Epicurism, I shall refer you to one that sate long by him to draw his Picture *ex vivo coloribus*, and that is Dr. *Jerome Bolfec*, (one that was frequently conversant both with his pulse, and humors) as his constant Physician; whose testimony is confirmed likewise by the learned *Francis Baldwin*, who concurreth with him in the portraiture of the man, and in the very colours. He was a famous Lawyer of *Calvins* own faculty, and one that lived long with him, and knew full well what blood was nourished in every vein of his body. The like is done by *Florimond de Remond*, a Gentleman of quality, *Claudian de Saints*, and divers others, who have left us the lively image of him, and of his fine Companion and Fellow-laborer, Mr. *Theodore Beza*, his successor in his Chair and Jurisdiction, an usurping Parson of another mans Parish, and an Husband of another mans wife, a greater friend to Love than Charity, to wit than Piety: But it is not my business now to meddle more with their vertues and lives, nor yet with their School Points

and Doctrines of Faith, which I shall leave to the examination of the more learned, intending onely to deliver to the world their Doctrines, Problems, and Paradoxes in points of State, and to demonstrate to the world, how much their refined Reformation doth derogate from the Royalty and Sovereign Authority of Christian Kings and Princes; and how much it is more favorable to Democracy and Popular Government, as more consonant to their Consistory and Eldership, whereby they have wrought such horrid confusions over the face of Christendom, like true Protestants of Integrity: And yet truly we may finde *Calvin* go as slyly and considerately to work as the other, and by certain degrees too, nor altogether so bluntly as the rude *Swiss* before him did. First, he goes about to commend Aristocracy, and labors to abuse Monarchy to the height, and all that, to prefer the reputation of his Consistory and Sanhedrim, as you shall hear him speak for himself in his artificial Institutions. *Non id quidem per se, sed hominum vitio*; mark his cunning, not that Aristocracy were naturally, and of itself better (no by no means, things were not ripe for that yet) but through the Vices

Calv. Inst.

l. 4. c. 20.

v. 10.

Vices and Deficiencies of men; why this one would think to be pretty plausible, but mark his reason, *Quod rarissimè contingit Reges sibi moderari, deinde tanto acumine & prudentia instructos esse ut unusquisque videat quantum satis est.* So he makes it very rare and dainty, to finde a wise and temperate Prince, or almost impossible for a King to see sufficiently into his affairs; and therefore concludes, *Facit ergo hominum defectus, ut tutius sit ac magis tolerabile plures tenere gubernacula.* So his reason proceeds upon the defects of Princes, and maintains it to be more safe and tolerable, for many joynly, than for one absolutely to govern and command; and concludes with an ingenuous confession, *Atque ut libenter fatear, nullum esse gubernationis genus isto felicius;* that no kinde of Government can be happier than that: Now the effects of that doctrine do most plainly appear by that Popular State, yet govern'd *Aristocraticè*, as Bodin very well observes, established by him in the City of Geneva, after the ejection of the Bishop, who was their lawful Prince; as his Predecessors had long before him there enjoyed it, since *Frederick* the First. So those were the first fair fruits of the propagation

of his Gospel there, of Protestants of Integrity.

Now after all this, to prevent that man should object, That Princes have always grave and wise Counsellors about them, to advise with, and to inspire them; and if they should be so weak themselves, as he imagines them to be, yet so their defects might be supplied, he gives this resolution in his Comment upon *Daniel*,
Cap. II. v. 26. Dan. Kings (saith he) make choice of such men for their Counsellors, as can best fit their humors, and accommodate themselves best to serve their bestial lusts and appetites, instancing particularly in Cruelty, Fraud, and Rapine. So he makes Kings rather worse than better for having Counsellors, and consequently staineth the honor and credit of a Counsellor, with a scandal and blemish intolerable.

And yet a little further upon the same
Cap. 2 v. 39. Book of *Daniel*, They are (saith he) strangely out of their wits, quite void of sense and all understanding, who desire to live in Sovereign Monarchies; for it cannot be, but that order and policy should decay where one man holds so large an extent of Dominion. Nay, to make this impious proposition seem good, he addes in the same

same Book thus. *Kings* (saith he) *forget* cap. 9. v. *that they are men, that is of the same mould as that others are: They are called Kings and Dukes, Dei gratia; to what end serve these words? to shew by their title, that they acknowledge no other Superior; and yet they will tread upon God with their feet, under that cloak: So it is but a meer abuse, and blinde, to disguise and conceal their wicked designs, when they vaunt that they reign Dei gratia. Is not this a most excellent doctrine, to be preached in a Monarchy? and a very fine descant upon Dei gratia?*

Yet he goeth a little further in the same Book. *Kings* (saith he) *make their boast* cap. 9. v. *that they reign Dei gratia, yet they indeed despise the Majesty of God, Voila quell est la rage & forcenerve de tous Roys: That is to say, Observe here the rage, fury, and phrensie, of all Kings, none excepted; and to make that good, he addeth this strength to it, It is common and ordinary to all Kings, to exclude God from the Government of the World. May we not here truly say of him, and the rest of his Re-forming Brethren, Plusquam regnare videntur quibus ita licet censuram agere Regnantium? They are sure, more than Kings, who*

who thus imperiously dare pass their censures upon Kings; and thus are Protestants of Integrity.

But yet if you have a minde to hear *John Calvin* Preach more like a *Switzer*, and which you may think more strange, to *Lutheranize*, with the proper spirit of brave *Martin* himself, See what he says further upon the same Book of *Daniel*.

cap. 6. v.
25.

Darius (saith he) will by his example condemn all those who at this day profess themselves either *Catholick Kings*, or *Christian Kings*, or *Defenders of the Faith*; and yet not onely do they deface, and bury all true *Piety and Religion*, but they corrupt and deprave the whole worship of *God*. This is not yet all neither; for in the same Chapter, he is bold to touch Kings a little more to the quick, and curiously describes what kinde of Beasts they are generally;

cap 6. v.
3. 4.

Les Roys sont presque tous hebreux & brutaux, aussi semblablement sont ils coment les chevaux & les Asnes de Bestes brutes. Kings are for the most part stupid and brutish, nor liker any Brutes upon the Earth, than *Hackney Jades* and *Asses*: Fitting Titles for the Majesty of Gods Anointed. At length to crown all that he hath said or done in this point, he turns his tune

tune to sharps and menaces in this brave manner. *Abdicant se potestate terreni Principes, dum insurgunt contra Deum,* cap. 6. v. 12. *imo indigni sunt qui censeantur in hominum numero: Potius ergo conspuere oportet in illorum capita, quam illis parere ubi sic proterviunt, ut velint spoliare Deum suo jure.* Earthly Princes (*said he*) devest themselves of power, when they make an insurrection against God; nay, they are unworthy to be reputed amongst men; men had better therefore spit in their faces, then yield obedience to their commands, when they shall grow so insolent, as to rob God of his right. Is not this a most rare and learned homily of obedience for Subjects, and befitting Protestants of Integrity?

By so much as hath been produced, it is evident, that *Calvin* was, at least, a well-willer to the extirpation of Monarchy, though the affairs of the world were then in a little too good a composure for him to dare to adventure further at it. *Exit Johannes Calvinus.*

Now enter the *Tibullus* of Geneva, sweet Mr. *Theodore Beza*, and by his opinions and practices, it will be more easily made

made appear, that it was his Master *Calvin*, not onely opinion, but design, to make all the world dance the Geneva Jigg, and to propagate his godly Government throughout all Christendom: For he was both his disciple and companion, who soundly did understand his doctrine, and did as bravely second him; so we know, that *noscitur ex socio, &c.*

B 71 Pref.
in Nov.
Testam.
1564

Now first in his Preface to the New Testament, dedicated to Queen Elizabeth, 1564. he useth these words, *Quo die, scilicet, 19 Decemb. ante biennium, Gallica Nobilitas (Illustrissimo Principe Condæo duce) suis & Illustrissimorum quorundam Germania Principum, subsidis freta, non procul urbe Druidum, fortissimè Præliata, prima restituenda in Galliis Christiana Religionis fundamenta, sanguine suo feliciter consecravit, &c.* Here he speaks, not onely as approving, but glorying in that famous battel that was given at *Dreux*, by the Prince of Conde, and all the *Hugonot* Party, against the King; which act hath been by all indifferent persons, condemned as a most unanswerable Rebellion; yet brave *Beza* so boldly justifieth and magnifieth it, that in the same place commending the good services

vices at *Meaux* and *Orleans*, and that famous battel of *Dreux*, wherein he boasts himself to have been a principal actor, not an accessory: He adds thus, *Id quod* Pref. ibid. *liberius testor, quod istis tum consiliis, tum etiam plerisque rebus, quando ita Deo visum est, interfui.* This (*saieth he*) I do more freely testifie, because I was present at those counsels, and most actions, when it pleased God, &c. But to know this Gentleman in his proper humor, and in *puris naturalibus*, read but his Positions, and Catechism of Sedition, the Practise of his Piety, the Book called *Vindicia contra Tyrannos*, where he acts the perfect part Tyrann. p. of *Junius Brutus*: And first, Page 15. he ^{15.} propounds this question, *If Subjects be bound to obey their Kings, when they command against Gods Law?* And then Page 22. he resolveth, *We must obey Kings* pag. 22. *for Gods cause, when they obey God:* And then concludes Page 24. *As the Vassal* pag. 24. *loseth his life, if he commit felony; so the King loseth his Right, and his Realm also, if he forsake God.* But above all, the bravest Maxime he produceth Page 65. pag. 65. *That all conspiracies are good or ill, as the end is at which they aim, which is a most diabolical principle, and capable to main-*
tain

- tain all the Rebels and Traytors in the
 Pag. 66. World. Yet Page 66. he goes a little
 further ; *The Magistrates* (saith he) *and*
one part of the Realm, may resist the King,
being an Idolater ; as Libna revolted from
 Joram, for forsaking of God. Here he
 gives all Rebels a *sic dicit Dominus*, for
 their defence. But yet this is not all, he
 must fortifie his Axioms a little further,
 Pag. 132. Page 132. *The Government of a Kingdom*
 (saith he) *is not given to the King alone, but*
also to the Officers of the Realm. And
 Pag. 103. again, Page 103. *France, Spain, and Eng-*
land (saith he) *are customarily consecrated,*
and as it were put into their charge, by the
States, Peers, and Lords, which represent
 Pag. 199. *the people.* And Page 199. *There is a sti-*
pulation in Kingdoms hereditary, &c.
 Now I would fain know, what can any
 Rebel say more ? And upon these Positi-
 ons; what difference would there be be-
 tween the Crown of a King, and the *la*
Beretta of the Duke of *Venice* ?

I cannot here forget, how irreverently
 this *Eusebius Philadelphus*, (forso Mr.
Theodore Beza was pleased there to call
 himself) did use his own King *Charles*, in
 his Book entituled *Reveille Martin*, where
 he usually calls the King Tyrant, and makes
 his

this Anagram *Chasseur Desloyal*. Read his rimes and scandalous reproaches against the Queen-Mother; peruse the Forty Articles recorded in that Book, for the better advancement of Seditious and Rebellious Government; and in the last of them, they are obliged never to disarm so long as Religion, as they call it, is pursued and persecuted; that is, according to his meaning, so long as the King goes about to chastise their Rebellion. Art. 40.

It were too much to trouble any ingenuous Reader with all those holy Articles of *Bearne*, 1574. coyned with Mr. *Theodore*'s own stamp, and communicated at *Melun* to all the *Mosches* of the French Church, that they might the more strongly, as they said, make war against their enemies, till it pleased God to turn the heart of the French Tyrant. By all this it must be very evident, that *Beza* and his followers have caused all those uproars and commotions in France, when he himself writing to *Christopher Thretius*, speaks his resolution to fight it out to the very last. *Ego quidem pacem nullam, nisi de-* Epist. 40.
Christoph.
Thretio.
bellatis hostibus ausim sperare; he could hope no peace, till the enemies were quite subdued. Now if you ask who were

those enemies, he quickly clears that, *Cacolicorum castra trans Ligurim sunt*, meaning the Kings Army that were Roman Catholicks; and saith a little before, *Ab eo tempore nostri (copiis felicissime instauratis) Tholosanum agrum infestarunt, unde ad Rhodanum usque progressi, occupatis aliquot oppidis & Arcibus, in quibus praesidium reliquerunt*: About that time our forces, with their recruits invaded and possesse all about *Tholouse*, and thence marched towards the *Rhone*, taking by the way Towns and Castles, wherein they had left Garisons.

Thus you may see, how these good men made no bones to disturb the publick peace, to surprize the Kings Towns and Castles, and fortifie them against him, and to oppugne his forces, plunder his friends, &c. like true Protestants of Integrity.

Lib. de
jure Ma-
gistratus.

Dr. Sut-
cliff.

I might here travel a great way further, and weary you with as good stuff out of the Book *De jure Magistratus*, a Bird of the same nest; for if it was not *Beza's* own, as most think it was, it must needs be *Ottomans*, one of his chief Comerades. But Dr. *Sutcliff*, a Country-man of ours, and very near of the same Sect, confesseth the

the Book to be Beza's, and saith, that Beza in his Book *De jure Magistratus*, doth too much arm Subjects against their Princes, and blameth him for going about to overthrow the Authority of all Christian Kings and Magistrates.

To Dr. Sincliff may be added, the judgment of that famous Lawyer, *Francis Bald.* *Resp. alt.* *ad Joh.* *Calv. p. 74.* *Fr. Bald.* *Resp. alt.* *ad Joh.* *Calv. p. 74.* who had particularly conversed with Calvin at Geneva, in his Book called *Responsio altera ad Johannem Calvinum*, Paris 1562. Pag 74. *Mirabar quorsum evaderet inflammatus tuus quidam Apostolus* (sc. Mr. Theodore Beza) *qui cum hic concionaretur, suis auditoribus vehementer commendabat extraordinarium illud exemplum Levitarum, strictis gladiis per castra discurrentium, & obvios quosque Idoloatras crucidantium: Sed nunc audio te vix contentum esse talibus Levitis.* And P. 128. *Leviora* (saith he) *sunt illa; cum statuis, sepulchris, & ossibus Principum ac Martyrum, Barbarum bellum indictum videmus, cum Civitates occupari, sana spoliari audimus, &c.* I wondered, saith he, what your fierce Apostle meant, and whether he would, (by name Mr. Theodore Beza) who when he preached here, did most extreamly recommend to

his Auditory, that extraordinary example of the *Levites*, running through the Camp with their drawn Swords, and killing all the Idolaters they met withal; but now I hear that you are hardly contented with such moderate *Levites*, &c. And then in *Pag. 128*. Those are small matters (*saith he*) to what we hear and see now; a Barbarous War is waged with the Statues, Sepulchres, and Bones of Kings and Princes; nay, and of Martyrs. Cities are seized on by force, Churches prophaned and spoiled, &c. Perfect pranks of Protestants of Integrity.

And Dr. *Sutcliffe* adds yet further, that that Book of *Vindicia contra Tyrannos*, gives a power to Subjects, not onely to resist, but to kill their Kings, if they impugn Gods Religion, of which, and all their other misdemeanors, they must be the onely Judges, as it is fit they should be. *Sed Transact cum ceteris erroribus*. I shall forbear to insist any longer upon the Doctrines of these *French* Champions, which touch too roughly upon the String of Majesty and Monarchy; for I fear I have said more than enough already; but now to shew you that it is not onely a *French* disease, or accidental onely to
Zwinglius,

Zuinglius, *Calvin*, and *Beza*, but that it is *Morbus innatus* in their Religion, called *Protestancy of Integrity*; and that *Mali Corvi est malum Ovum*, and an Egg still of the old Cockatrice, we will pass the Alps but of *France* into *Germany*, and there take up *Bohemia*, for the next Stage of our present Tragedy. *Exit Beza.*

Yet before I enter the *Bohemian* Stage, I shall be bold to take the *Palatinate* in my way, an unfortunate Province of late, and which in a hundred years, hath changed its Religion five or six times; at whose disorders we need not much marvel, if we read but *Paras* and *Gracerns*. *Paras* in *Præus* his Comment upon the Thirteenth of the *Romans*. 13. teacheth plainly, That *Subditi* *Rom.* possunt suos Reges deponere, quando degenerant in Tyrannos, aut suos subditos cogunt ad Idolatriam, Subjects may depose their Kings, when they degenerate into Tyrants, or press their Subjects to commit Idoltry; that is, if they go about to establish any other Religion besides *Calvinism*. After that, he is pleased to add another ground for the Excommunication, Deposition and Deprivation of Kings, *Quando prætectu Religionis quarunt pro-*

C 3 pria

pria commoda. When under pretext of Religion, they seek to make out their own particular profit; which sure had been a lecture not very plausible to *Henry* the Eighth, nor his Instruments, nor in the Protector's ears after him: And surely, if a man should ask, whether *Murrey* and *Morton* in *Scotland*? whether *Orange* and *Horn* in the *Netherlands*? whether the Admiral of *France*, and Prince of *Conde* himself? whether the Protector and Duke of *Northumberland* in *England*, had not their particular ends too? I believe we shall finde them Subject to the same censure. There is yet another Warrant that he is pleased to assign for the Deposition of Princes, that must be forsooth, *Quando gravant Conscientias Subditorum*, when they oppress the Consciencies of their Subjects. Then afterwards to shew his noble constancy in that opinion, is pleased to expound his own opinion thus, *Subditi adversus superiorem Magistratum, se & veram Religionem possunt etiam Armis jure Defendere, si aliter in Conscientiis incolumes esse nequeant.* Subjects may lawfully defend themselves and the true Religion by Arms against their Prince, if they cannot otherwise enjoy their Consciencies.

ences. So this is pretty well ; but yet he *Idem Com.*
 thinks fit to proceed a little further in his *in Jud.*
 Commentaries upon the Book of *Judges*.
Magistratus minor potest, saith he, occi-
dere majorem. The inferior Magistrate
 may kill the superior ; and then explains
 his meaning in that case, *Quod Tyranni*
domestici magis sunt reprimendi. That Do-
 mestick and Intestine Tyrants are rather
 to be repress'd ; as if a man should say, That
 Bailiffs, Sheriffs, and Petty-Constables, for
 Religion sake, may kill Kings and Privy
 Counsellors, because Tyrants within our
 doors are most to be feared, and soonest
 to be cut off, upon the considerations be-
 fore alledged. Yet *Parasus* was not the
 onely Doctor that did impoysen the *Pa-*
latinate with that infectious pestilential
 doctrine ; for *Gracernus* his Pew-fellow, *Gracernus.*
 taught the same things ; *Coercenda gladio*
est Antichristi ambitio. That Antichristian
 ambition is to be cut off with the Sword ;
 that is, all Princes and Prelates. And
Aretius a Bird of the same Feather, *Aretius.*
 laboreth to stir up the people to hate the
 name and the authority, both of the Empire
 and the Emperor, with this divine Lecture,
Draconem liquet dedisse potestatem suam
Imperio : It is plain, that the Devil erect-

ed and authoris'd the Empire. Ask him his reason why, and he tells you, *In Imperio habitare plenitudinem diabolismi pro comperto est*. For it is evident, that in the Empire dwelleth the fulness of devilishness; but it is not onely *Paraus*, *Gracer*, and *Aretius* that taught this doctrine; for it is and has been sufficiently to be seen in the practice of their whole Church.

Georgius Gieskenius, a *Lutheran*, will tell you how they behaved themselves at *Emden*. *Emdenses illustrem dominum suum, mota seditione, ferè tota ditione pepulerunt*. 2. *Pacti etiam sunt, ne Illustrissimus Comes habeat ullius Religionis nisi Calvinistica exercitium, subditis suis concedere Emde*. First, they of *Emden* made a seditious tumult, and thrust their Illustrious Lord almost out of all his Territory. Secondly, They covenanted, that the most Illustrious Count should not have it in his power to tolerate any Religion, but that of *St. Calvin*, in any part of his dominion. And thirdly, They were graciously pleased to be so kinde to their Sovereign, *Et tamen liceat ei habere in Aula sua Concionatorem qui sit Augustana Confessionis*. That for all that, he should have the priviledge, if he pleased, in his own Court, to keep a Preacher

Preacher that was of the *Augustan* Confession. A very great favor indeed, and a high prerogative will doubtless accrue to Kings, when it shall be at the disposition of Subjects to tolerate their Princes Religion, and frame it for themselves after their own cut; the Protestants of Integrity must direct their Governor, and he must obey.

By these and such like Firebrands was *Bohemia* put into a most miserable combustion; the original and progress of which unfortunate Wars, the stories of *Mercurius Francois*, *Mercurius Gallobelgicus*, and divers others relate so amply, that I shall not need so much as touch upon them; and that the drift of all those Riots, Uprores, and Rebellions in *Germany*, was onely for the setting up of this new no Religion, called now Protestants of Integrity.

And first this will appear by *Pag. 121. Cancellari-*
of the *Cancellaria*, where *Achatius à* ^{1, p. 121.}
Donau writes to *Anhalt*, 15 Novemb. ^{*Achatius à*}
1619. That the intention of *Bethlehem* ^{*Donau.*}
Gabor and his correspondents was *pièd a*
pièd to extirpate the Antichristian Papacy;
and as in the Articles of their Union,
Art. 8. they declare unanimously, That *Artic. 8.*
their intention was to extirpate Papism;
hich

Bethlehem
Gabor.

Anhalt.

which is as much to say in their sense, All Monarchy and Prelacy : Nay, part of this sense, *Bethlehem Gabor* himself speaks plainly out in his own Letter to the Great Turk, That he must now labor *ut rassa Pontificiorum Cohors e medio tollatur* ; that all the shaved heads may be quite cut off. And *Anhalt* made out the other part in his Letter to *Donau*, in *May*, 1619. That it were better the Turk or Devil should be chosen and preferred to wear the Crown, than *Ferdinand*. Nay, *Bethlehems Gabor* himself by his Letters further certifies the Turk, that the *Palatinate* and *Brandenburgh* were resolved no longer to endure *Ferdinand* ; and that all those Provinces which were in their League, *Sultans & toti Nationi Mahumeticae, corde & anima omnia officia fidelissime prestabant* ; should most faithfully perform from the bottom of their hearts and souls, all duty and allegiance to the Sacred Majesty of the *Sultan*, and to all the noble Nation of the *Mahumetans*. Was not this a very holy League ? were not the ends most charitable, and the means most Christian ? Were not these pure Protestants of Integrity ?

This

This is that *Bethlehem Gabor*, who to hold himself in the Turks good grace, delivered unto him the Town and Fort of *Lipp*, and the Towns of *Solyms*, *Tornady*, *Margat*, and *Arad*, all of them being places well fortified in *Hungaria*. Was not this done like a Protestant of Integrity?

This is he that swore Allegiance to *Gabriel Bathori* his Sovereign Lord and Prince of *Transylvania*, afterwards most traiterously murdered him, and usurped his state. Was not this a perfect Protestant of Integrity?

This is he who made a League with the Emperor *Matthias*, 1615. not to attempt any thing against the Liberties and Peace of *Hungary*, and afterwards practised with the Rebels of that State, invaded the Kingdom, and took upon him the Crown, 1620. Immediately banished all the State Ecclesiastical, that he might feed his Soldiers with the spoils of the Church, still like a true Protestant of Integrity.

This is that *Bethlehem Gabor*, who having entred *Poson*, presently prophaned the Cathedral Church of *St. Martin*, and spoiled it, and afterwards with his own hand

hand certified the Turk, that at last he had entered upon that worthy exploit; to which his Muhametical holiness had so often encouraged him, that now he would with all might and main have at the Clergy; and seeing that they gloried so much to shave their Crowns, he would glory as much to cut off their heads. A proper undertaking for a Protestant of Integrity.

Whereupon in *June*, after the Turk made peace with the *Tartars*, he promised to assist *Gabor* with Forty thousand *Tartars* at his need, to expedite that good and godly work. Pure Confederates with Protestants of Integrity!

Indeed there needs no other argument to convince and confound this accursed League, but the bare subscription of this Monsters name to it, as a principal in the Contract, whom the world must needs judge very unlike to be a fitting instrument to advance the Cross of Christ, and to reform Religion: Yet this was the man upon whose head the Union did agree to set the Crown of *Hungary*.

Now I do wish, that the partial Reader would look upon *Germany*, and see the Picture of *Troy* on fire; see the image and
horror

horror of War, which we have already pretty well tasted of; and by the same means, and how well it would please them to see (which of late we were very near) the face of *London* and *Middlesex, &c.* so disfigured with wounds, and detolation; and they who are now most forward to blow the coals of discord and sedition, and to inflame a State with fury and quicksilver, may quake and tremble, when they shall consider in what devastation all that beautiful Country of the Empire hath lain long murning and groaning. The Provinces about the *Rhine*, were wholly wasted and impoverished by the Soldiers on both sides, especially *Worms*; all Tillage was suspended, Traffick decayed, Trades ceased, Taxes imposed, new Fortifications still charged the Countrey, Men were not masters of their own Goods, and above a hundred thousand men then accounted to be slain. These are the fruits of Civil Wars, which are bitter to them that taste them, as I think we in *England* have done sufficiently, if we do not yet long for more. And these are the very fruits and effects of *Calvinism* it self; if we can yet take warning of it, and not be longer deluded with the pitiful pretence of
 Protestancy

Protestancy of Integrity. For their justifying sole Faith, can never justify without it bring Charity in her bosom; and the true mark of Charity, bring Patience, Humility, Zeal, and Obedience, strongly conjoynd in one link. Now the little Patience, Humility, or Obedience, that these new Evangelists, our Hot-spur Protestants of Integrity have shewed, convince their Zeal to be counterfeit, and Faith to be fruitless. Could ever Charity have directed these godly *Bethlemites* to invade the Duke of *Bavars* Territories, if he refused to stand Neuter? Charity sure did not counsel *Anhalt* in his Letters to *Donau*, 1619. Charity doth not use to direct Christians to sollicite the Turks assistance against their Emperors and Princes, the Nursing Fathers of Gods Church, as *Pag. 80. Cancellaria*. Nor to set down such Plots as they intended, *Pag. 42. & 32. & 66*. But these Minions of *Geneva*, now called *Protestants of Integrity*, bring Religion to plead in the defence of their Union; and that they endeavored onely to punish *Ochofias* for consulting with the Idol of *Acharon*, and to root out all superstition.

Here indeed is the voice of *Jacob*, but the roughness of *Eſau*; words of Saints, but actions of Devils: All must be preſently Idolatry and Superſtition that does not pleaſe their humor. Beſides, could they ſhew as good a warrant as *Elias* did? Did God call them, did God authorize them to deprive their Princes? *Per me Reges regnant*; *By me Kings raign*, was Gods own Propoſition; and St. *Peters* 1 Pet. 2. 13 commands us to be ſubject to every humane creature for God; whether to a King, as excelling, or to Rulers, &c. I am ſure there is no ground for ſuch a doctrine, as to degrade and depoſe the King; and theſe Proteſtants of Integrity muſt needs finde St. *Paul*, in his Thirteenth Chapter to the *Romans*, to be of another Rom. 13 1. Religion. *Exeunt Parauſ, Gracernus, cum Bethlehem Gabore*, with all his Proteſtants of diſloyalty; and enter ſome, if we can finde them of better of Integrity. So we change our Scene into the *Neiherlands*.

The Cockatrice is now arrived in *Holland* and *Zealand*, that horrible *Akel-dama* and Field of Blood, and the Theater of moſt tragical and lamentable ſto-
 ries.

Now

Now as you have heard the Axioms and Positions at large before, of those grand Patriarchs of our pure Protestants of Integrity ; so the practices and tyrannies of these their followers , are here best to be discovered ; and above all the actions of their Conspiracy in the Union of *Utrecht*, were the most capital and infamous. A device it was, perfectly framed according to the rules of *Junius Brutus*, and in imitation of their great Grand-father the *Swiss* before spoken of, and of his sanctified Cantons ; which of it self, is argument strong enough to convince them of Rebellion, though they have been ever pleased to march under the notion of Religion, and naming their War *Bellum Sacrum*, a Holy War. This Union was made by the States 1578. who seeing the fortunate proceedings of the Duke of *Parma*, and the whole course of the Mislecontents, entered into a perpetual League, comprised in Twenty Articles for their mutual support and union , as they were pleased to term it.

First, They of *Holland*, *Zealand*, *Friezland*, and *Gilders*, did joyn *contra omnem vim, qua sub pretextu nominis Regis aut Religionis inferretur*. Against
all

all force that might be offered, under the pretence of the name of King, or of Religion.

After that, the Prince of *Orange*, and they of *Antwerp* and *Gaunt*, came with him into the League, and subscribed it the Fourteenth of *February*, 1579. The which was afterwards confirmed at the *Hague*, 20 *July*, 1581. And the scope of all this, was to abandon and expel the King of *Spain*, and to depose him from his own dominion and inheritance. Therefore upon that, they established an Edict, *Que le Roy de Espagne est deschen de la Seigneurie du Pais Bas*: That the King of *Spain* was saln from his Sovereignty over the *Low-Countreys*. And to make it more authentical, they devised a form of Abjuration from the King, and a particular Revocation and Dispensation of their former Promise and Oath of Obedience, in these words.

J. W. N. *Do swear, avow, and bind my self to the Provinces united, to be loyal and faithful to them, and to aid them against the King of Spain, Coment un bon Vassall du Pais Bas, as a good Subject of the Low-Countreys.*

D

And

And when they had taken that Oath, they broke all the Kings Seals, pulled down his Arms, seized and entred upon his Lands, Rents, Customs, and all other Hereditaments, and took the same into their own hands; and as absolute Lords, they coyned money in their own names, placed and displaced Officers of the State, banished all the Kings Counsellors, published Edicts, posselt the Church-Lands, suppressd all that were of another Religion, besieged *Amsterdam*, and used all the Marks and Notes of Sovereignty in their own names. Did not their Brethren here that were equal Protestants of Integrity, do just the same things in *England*?

Now the Reasons they gave, why the King of *Spain* had forfeited his Title and Right, were these.

First, The suppressing of their Religion.

Secondly, For oppressing them with Tyranny.

Thirdly, For abrogating their Privileges, and for holding them in Bondage and Servitude: For such a Magistrate (*they said*) they are not bound to obey, (and so indeed are, as we have seen, the rules of their Religion) but to eject him as a Tyrant. Were

Were not these the very Reasons that our Protestants of Rebellion in *England*, used against our most glorious good King *Charles*, to wage War against him, and afterwards to murder him? Believe it, these were examples and presidents of most dangerous consequence, and which not a little concern all Princes to look well to; for if Subjects may depose their Princes, and make themselves Judges, when they shall so forfeit their Crowns and Dignities; *Qui stat, videat ne cadat*. He that stands, let him take heed lest he fall. Kings had need to make their Seat secure, and to sit fast if they can; for these men make Monarchy itself but a very slippery hold: And indeed, Ambition and Treason can never finde a fitter cloak for their wearing, than that which is made of the *Holland* fashion, by the Religion of these Protestants of Integrity.

Now that you should the better judge of the particular quarrel of the *Hollanders* and their Confederates, I should give you the whole story of that Rebellion; but it is too long to recite; I refer every ingenuous Reader to their own Annals, which will convince them of the horriddest Apostacy from, and Rebellion against both

King and Church, that was ever seen in the world before, nor can ever be matched, but by that of our Protestants of integrity here in *England*.

It is most true, that the *Hollanders* began their Rebellion with *Lutheranism*; but that being too hot to hold, the gentle stuff of *Calvinism* forsooth must be brought in, which carried within it, as it does every where, its cursed Quicksilver; which being once admitted, made the fire ever after to be most unquenchable.

Thus did the flame burst out, the people as in spight of all Laws, begun to mutiny, broke down the Kings Arms, and grew so wilde, as in a rage they pulled down Images, robbed Churches, rifled Monasteries, and contemned all Magistrates that sought to appease the troubles. And upon what grounds did they do all this? Blessed St. *Calvin* gave them a Dispensation, which they have not been ashamed to urge for their apology. *A man*, saith he, *once illuminated with the truth, Simul vinculis omnibus obediendi legibus & Ecclesia solutus est.* That is, he that hath once perfect knowledge of their Gospel, is presently absolved from all Laws, and Oaths of Obedience to the King or Church.

Lib. 4. cap.

13, 21.

Is

Is not this a blessed Lesson? are not these holy Evangelists? It is here worth noting how a certain *Hollander* in his third Defence of the *United Provinces*, calleth the King of *Spain*, *Raptorem & Haresicum notorium*, most insolently; and thereupon he infers, *Annon potius Regem Hispanie, quia Hareticus notorius est, ex suo Regno, omnibus omnium Evangelicorum viribus expellere oporteret?* Thus Proclaiming it the duty of all good Evangelists to expel the King of *Spain*, with all their might and main out of his Territories, because he was a robber and a notorious Heretick.

Does not this man look like one of *Catlines* Religion, though cloaked with this new Gospel and pretended Protestantcy of Integrity?

Now that this was down-right Rebellion, under that specious pretext of Religion, their own Countryman, if they will be pleased to study him, one *Honderius* Honderius in Praxis Criminal. cap. 132. sheweth at large, and indeed has drawn up their Process: *Seditiosi sunt*, saith he, *qui movent conspirationem adversus Rectores & Administratores Regnorum, vel illicitas Congregationes populi cogunt, cives Commotionibus turbant, &c.* They are

guilty of Sedition, who contrive any thing, or conspire against Governors or Deputies of Kingdoms, or make any unlawful Meetings, or trouble Citizens with Commotions.

Now what is all this, compared with their dealings against *Alva*, *Don Juan*, and the Duke of *Parma*? with their many Meetings at *Breda*, and *Ostermeal*; with their incensing and encouraging the *Genz*; with their defence of *Harlem* and *Alcmar*. Are not those Actions good Comments upon their Law, and clear against themselves? But in another Chapter he proceeds to declare the conditions of a just War.

- l. c. c. 82.* 1. *Ut Bella sint justa, requiritur ut justa sit causa.*
 2. *Recta intentio.*
 3. *Personarum idoneitas.*
 4. *Autoritas Principum, sine qua est laesa Majestas.*

First, A just Cause is requisite,

Secondly, A right Intention.

Thirdly, A rightful capacity of Persons.

And lastly, The Authority of the Prince, without which, to take up arms is Treason.

[Now

Now if the States do but mark that *sine qua*, they may well hold down their heads, and blush for shame of their impious Rebellion. For in all their wars they neither had just cause, nor yet good colour of a cause. They were secured for their Religion by the Pacification of *Gaunt*, by the Perpetual Edict, and by the Articles of the Treaty at *Colen*; by which they were to enjoy all without disturbance, and yet would not they joyn with the States General to accept the same.

Neither could there be *recta intentio*; for it was onely to nourish discord and disobedience against their Prince. It is true, they pretended ever Religion, and the peoples safety, as all Rebels use to do; but it is as true, that they likewise prosecuted the common ends of other Rebels; not for the love of them, nor their Religion, but his own private ends and preservation. Ambition and Dispair were his principal Motives and Counsellors, and a Revenge upon, and Dispossesting the King of his Sovereignty, were his perfect ends; and poor Religion his beloved Protestantcy of Integrity, served him but as a meer stalking-horse to all those.

*Claudius
de Brunia
Prax. Civ.
& Crim.*

Besides, let us but consider what *Claudius le Brun* lays down in his Book of *Proceß*, both Civil and Criminal, who addeth, That whosoever surprizeth Towns, Castles, or Forts, without order of his Sovereign, (as the Count *de Lumay* did in *Holland*, and *Voret*, and *Barland* did at *Flushing* in *Zealand*,) whereby the peace of the Country is broken: Or, who attempteth against the life of his Sovereign or his Lieutenant, is guilty of Treason.

Now these *Maximes* all *Europe* hath ever held as Judgments and Decrees of eternal Reason, and inviolable Principles of State which are never to be called in question. And if the States of *Holland* do not observe, hold, and practice the same, they can never expect peace at home, nor any order and obedience in any of their Dominions,

By this it is manifest, That as in the beginning these *Hollanders* are justly to be charged with Sedition; so in their progress they stand guilty of Treason and Rebellion: And then being so convinced Traytors by Law, is it not now a little wonderful, that they should become High and Mighty Lords by Law? I am sure it is more by luck than cunning, that they have
made

made themselves so ; and it may prove a good encouragement to their own Soldiers (if men can so win Dignities by Offences) to share the Towns in *Holland* amongst themselves, or to induce them to a *Bellum Pyriticum* or *Sociale*, a smart and quick war amongst themselves, and to Cantonize that Province by their own *Hogen Mogens* example.

Now that I call all in this Religious Rebellion *Hollanders*, I do it for divers reasons. First, For that they were the most notorious leading Cards ; and for the Matter of Religion at the making of their Union, they made themselves Heads, and Supream Governors of the Church and Religion, by these words ; *Quant au point de Religion ceux d'Hollande & de Zeelande s'y comporteront come, bon leur semblera, & les autres selon les Placards de l'Archiduke Mathias*. As to matter of Religion, they of *Holland* and *Zealand* might dispose themselves as they pleased ; but all the rest were to conform to the Archduke *Mathias*. So by this the States of *Holland* and *Zealand* got the start, and mounting the Tribunal, did advance themselves to be Heads of the Church in those Provinces ; for all Ecclesiastical Matters
must

must be, *Come bon leur semblera.*

They are now the *Regula Lesbia*, to square, judge, direct, govern and order all things in Religion; and what they shall follow, must pass for currant, and in that manner, and for so long time as they shall please.

Thus did the Cockatrice play his game, and got footing for his beloved Children, these Protestants of Integrity, in that concave Country.

Now as for their pretended Priviledges, it is plain, That the King did never intend to make them void; so they have built themselves upon most false grounds, which some time or other, must of necessity fail them. And yet I would ask of them, if it had been so great an offence for the King to go about to abrogate their Priviledges? is it not a greater offence for Subjects to usurp his? Is it not pretty for them so to make themselves Parties and Judges, and by their own authority to punish their Prince? Which (if it had not been backed and exactly copied out by our *English* Protestants of Integrity) had been an insolency and indignity incredible to all Posterity; and such, as neither the *Swimmers*, nor the *Amphictiones* (the Confederate

federate *Cantons* of *Grecia*) did ever parallel, or come near. For so they make Monarchy to be a wilde kinde of hold, Kingdoms to be *occupantium jus*; *qui potest rapere capiat*, the strongest take all, catch as catch can. A presumption opposite to all Laws, and a portal to let in all confusion and ruine: But if the King should, as they would have him, forfeit and lose all his Authority and Jurisdiction; yet I see not why or how, they could also challenge his Lands, and private Inheritance, for that must needs descend by Law. Besides, if the King could forfeit his Sovereignty, how can he forfeit it to his Subjects? It is true, a Subject may make himself *Civem aliena Reipublica*, a Citizen of another State, or subject himself to another Prince: But if he stay in his own Countrey, he cannot of a Subject, make himself no Subject, (for though he do rebel, as the *Hollanders* did, yet he is still a Subject;) but it is more admirable, how of a Subject, he should become a Sovereign; that is indeed, *scientia scientiarum*, a very supernatural skill, and far exceeding my capacity.

As for the grievous Exactions they complain of ; *videlicet*, Of the tenth peny imposed by the Duke of *Alva* : It will be necessary here to draw the Curtains, where-with they labor to shadow and obscure the truth. Extreame necessity and not his own will, forced *Alva* to exact that, which neither he would have done, nor the King have suffered, if possibly to be avoided ; but being driven to a sad strait, for satisfying of the Soldiers, who always grow wilde without pay ; and so to avoid a greater mischief as he thought, he was forced to incur that inconvenience.

At this time, some of the Counsel in *England*, in the Queens name, seized in *Hampshire* Six hundred thousand Duckets, sent from *Spain* to pay the Army, without any charge at all to the Countrey. Besides, the King of *Spain* had sent the Duke of *Medina*, a man of a milder nature, to succeed *Alva* (who partly by misfortune, partly by his sternness, partly by some errors, but most of all by some Foreign Princes disfavours, was grown odious) who brought with him Two hundred thousand Duckets, which the *Zealanders* intercepted upon the Seas ; and so was *Alva* by these means further plunged and perplexed.

perplexed. But hereby it appears plainly, That it was neither the Kings pleasure nor purpose (who intended so largely and liberally to furnish those Countreys;) but the extremity of his present wants which compelled *Alva* to those Demands and Exactions: And so it was rather an occasion of scandal and offence, reflected upon the King and *Alva*, than deserved by either, and a quarrel rather made and contrived, than given.

But now these popular Orators that plead so earnestly for the ease of the Commons, and seem so careful to procure the Exoneration of the Impositions and Taxes laid upon the people: Why do they not now inveigh as much against these new *Magnificos*, now *Hogen Mogen* Lords of *Holland*, who are so far from laying down and diminishing the Subsidies and Excises there, that they have raised and augmented them in such sort, as at this day no Kingdom or Commonwealth in Christendom, groaneth under the like burthens. And it cannot be yet forgotten, how the Gentle Father of the people, as they call him, the Prince of *Orange* did propound and labor to wrest and wring from them of *Holland*, the sixth penny towards his charge and maintenance,

tenance, Anno 1584. I could shew you an endeavor to raise the sixth penny upon the *Hollanders*; a strain far higher than the Duke of *Alva's*; *sed transeat.*

Barnvelt
in Apol.

Now one thing I must not pass by, for it will illustrate all the rest. *West-Friesland* in the beginning of their Rebellion, did scarce contribute *Denis octies centena millia Florenorum*, and now they are charged to pay *Quadrages centena millia librarum & duos millones*. I use *Barnvelts* own words in his Apology, because I would not be challenged for mistaking them: Whereas they paid before but Eight hundred thousand Florins, they are taxed to pay Forty hundred thousand Libers, and two Millions, which makes a pretty difference. Who is therefore now the Grand Tyrant or Exactor? Though the people have changed their Lord, they are not at all eased of their oppression; and where before they complained they had one, now are they subject to the command of many Tyrants, who fleece them to the purpose, nay unskin them daily. If *Alva* beat them with whips, I am sure these new States chastise them with Scorpions.

Examine but their Excizes and Impositions, how they are increast upon Meat,
Drink,

Drink, Fewel, Men, Servants wages, besides Loans, and Benevolencies, and you will finde that they have well leapt out of the Frying-pan into the fire.

Henry Chickins chargeith them to exact the fourth part of their Revenues that are HEN. CHICKINS.
Hollanders, and live cut of their Country;
Si in Provinciis nostris veniæ eorum degunt, semissem jubet solvere; si secus, bonis exunt, &c. Sed de his hactenus. For these and such like frivolous pretences must they have (as all these Protestants of Integrity ever had) that intend Rebellion; but when they come to be ballanced in the Scales of Right Reason, and are found too light, and all their specious Allegations not to hold water, Religion must be the master-piece to play the prize by, and a cloak that will never fail to cover knavery. So *Exeunt Hogen Mogen Protestants of Integrity.*

The Religious Cockatrice having with so much success and applause plaid over his Evangelical game in the *Low Countreys*, sets his *Pseudo* Apostolical face a little more Northward, directly pointing at our *British Islands* for his next Rendezvous; and

and the most Northern corner of all them too, he was pleas'd to chuse out to receive the principal honor of his first arrival. Now we may well know aforehand, what we are to expect *ab quilonē*; so then enter true *Israelites* indeed, our gydd and godly Brethren of *Scotland*, that no doubt will approve themselves and all their *Bearns* to be legitimate Protestants of Integrity; for God forbid, there should be any Bastards in *Scotland*. Indeed it is not to be denied, how eminently they ever did, and do still *patrizare*, though one would have thought that the fiery zeal of these Serpentine *Geneva Rabbins*, would have been somewhat qualified in a colder climate, and proceeded with better temper.

Now if we look upon the Primary and and Principal Authors and Actors of the Alterations and Tumults in *Scotland*, the first and dearest beloved brood of the Cockatrice, we shall finde them sure, as violent as Whirlwinds, blowing down with their breath, all that ever stood in their way, even Royalty, and the very Crown it self.

The Principal Instruments, and as it were *Legati à Latere*, from his Holiness *Mr. Calvin*, for this great work, were *John Knox*,

Knox, Goodman, Gilby, and Buchanan, who were bravely seconded by *Mais*; *David Fergusson* a Learned Shoemaker, and Minister of *Dundee*; as also *Mrs. Coverdale, Willax, Rous, Harriot, and Montgomery*, *Victrix Legio & Novatores strenui*, a conquering Legion of the right Cockatrice kinde, stout Innovators and pure Protestants of Integrity. Not all Writers of Books, but all of them Ministers (forsooth) of the new Gospel; and such rare Salt-Petermen as were fit for Fire-works, and to prepare Matter to blow up both Church and State of any Nation. What a pretty Gentleman *Knox* was, and how well conditioned, his Country-man *Langey* can amply tell you, who hath writ at large of his vertues. For *Buchanan*, he was ever known to be a rude and slovenly *Swiss*, of a presumptuous audacity, and a factious nature, and one of these Protestants of Integrity, that in *Edinburgh* in the time of King *James* the Fifth, did solemnly in *Lent*, eat the *Paschal Lamb*; and being convicted of that *Judaism* (which the King himself sate to examine) his Partners and Colleagues in Religion were there condemned and burnt for that Heresie; he with some of his associates

E escaped,

escaped, and fled ever into other Countreys, as men reserved to be further Plagues to their own. But by their Godly Theorems likewise, and Doctrinal Maxims, you shall be better able to discern them, and finde them extraordinary Doctors of Loyalty, pure Protestants of Integrity, and scarcely matchable.

Knox in
lib. ad Ne-
bilitat. &
Pop. Scot.

First, Gentle Mr. Knox in his Book to the Nobility of Scotland, begins thus to instruct them. *Neque premissum, neque iuramentum obligare potest populum, ut obediat & auxilietur Tyrannis contra Deum*: No promise nor oath whatsoever can oblige the people to obey and help Tyrants against God. And in his History of Scotland, he expressly affirms, *That Princes may be deposed by the people, if they prove Tyrants, and act against God and his truth; and in such cases all Subjects are free from their oaths of Allegiance and Obedience.*

Id. in Hist.
Scot. pag.
372.

Goodman
in lib. de
Obid. in
Exod. 17

His Fellow Goodman also sings the same note in his Book of Obedience, and that out of Exod. 17. *Toti populo, saith he, hoc onus incumbit ut animadvertat in Idololatram quemcunque; nemo excipitur sive Rex, sive Regina, sive Imperator.* It is a duty incumbent upon all people, severely

to

to prosecute all Idolaters; none is to be accepted; neither King, Queen, nor Emperor. A brave Homily to the people, to teach them how to punish their Princes; then he proceeds to shew how, and by what order that is to be done. *This is Gods Commandment, saith he, to the people: Illi in simili defectuone Rectores sunt, qui a Deo ipsas abducunt, ad furcas arripimus & suspendant; tunc in case of such a defection, they seize upon their Princes who would seduce them from God, and carry them away to the Gallows, and hang them up. Is not this a rare Justiciary over Kings?*

Nor is their fine Companion Buchanan, *Buchan. de jure Reg. Scot. p. 61.* in his Book *De jure Regni Scotie*, a jot behinde these two gallant Fathers of the people, in his wholesome counsels to them. For, saith he, the people are above the King, and of greater authority; they have right to bestow the Crown as they please; they may arraign their Princes, and depose them: To them it appertains to make Laws, and to Princes to execute them. Sure our Protestants of Integrity here in England continued this Lesson perfectly; we see they have followed it exactly: Yet this was the great Solomon of Scotland, and well chosen, if you mark it, to instruct his King as a

Tutor ; but fitter far to infect the people as a Preacher.

But if you will yet have a little patience ; you shall hear these Godly Men speak their sense more plainly.

Knox, fol.
372.

And first, Knox tells us plainly, *That it were very good, that rewards were publicly appointed by the people for such as kill Tyrants, as well as for those that kill wolves, and other Beasts of prey.* But

Buchan. in
Dial.

brave Buchanan enlargeth upon this point a little further in a learned Dialogue of his, wherein he shews abundantly both his excellent Divinity and Humanity. *They hold, saith he, that Kings must be obeyed, good or bad ; but it is no better than blasphemy so to say. It is true, That God oft placeth evil Kings to punish the people ; and it is as true, That he often appoints private men to kill them. But in the first to Timothy, we are commanded to pray for Princes ; yea, some are also to pray for Thieves. Is not this rare ? Yet again he must have the other sark at the coat of Kings. But (saith he) Paul commands obedience to Kings ; he answers, Yea, it is true, Paul did so in his monage of Christianity, and in the infancy of the Church ; but if he had lived now, he would have writ and said far otherwise :*

As

As if the time wherein *Buchanan* lived, had been more enlightened with the Spirit, than that of the Apostles; and that he himself were enriched with a greater fullness of the Holy Ghost, and had a more ripe and solid judgment than poor *Paul* could possibly comprehend.

Thus are the people closely armed to kill Kings under the notion of Tyrants, by the Zeal of Gods Church and Truth, and the Light of the Gospel; as by the Sword of *Gideon*, and the Arms of *Judith*, which must be drawn and directed by the people, even against their Kings.

Now that these impious Paradoxes be the Doctrines not of one *Goodman*, nor one *Knox*, or one *Buchanan*, but of the whole Congregation of those Protestants of Integrity, is to be seen by their holy *Geneva Bible*, admitted by their whole *Bib. Genev.* Kirk, wherein their Notes upon the *Se- 2 Chron.* cond of *Chronicles* shew, That they allow *6. 5. v. 16.* the deposing of *Queen Maacha*, by her son *Asa*, for Idolatry, and yet reprehend him for want of zeal, that he did not put her to death by fire. The like Axioms sure are not allowed at *Doway*, nor the like Notes to be found in the *Rhemish Testament*: But yet the practice and execution

of these poysonous Positions and Doctrines
 is much worse than the pronouncing of
 their bare Decrees. *Lessau*, the learned
Hist. &c. Bishop of *Ross*, saith, that *Eo Knoxii pro-*
rumpit audacia, ut publice Nobiles pro con-
ditione perstrinxerit, quod Iesabelem ex
medio non sustulerunt. *Knox* grew to that
 height of impudence, as publickly in a
 Sermon, to rebuke the Nobles of *Scotland*,
 that they did not put their Queen that
Iesabel to death; and yet these are all but
 words: But observe how Speedily blows
 followed; For all the Histories of *Scotland*
 do sufficiently testifie, That their first act
 of Reformation of Religion, as they cal-
 led it, or Etablissement of their Prote-
 stancy of Integrity, was the surprizing the
 Castle of *St. Andrews*, without Warrant
 or Commission; then the murdering of
 Cardinal *Beza*, 1546. And from thence
 proceeded to the Deposition of their own
 most Gracious, Virtuous, and Religious
 Queen, our Kings Great Grand-Mother,
 and afterwards pursued her to her murder
 herein *England*.

All which practices were sufficiently
 furthered by the rest of their Reforming
 Brethren abroad, the Prime Protestants
 of Integrity, as appears by *Beza* in his
 Letter

Letter to *Buchanan*, provoking him to those Barbarous and Satanical Treasons, by his bitter railings against that best of Queens, calling her *Madea* and *Athalia*, and saying with his foul mouth, that *Nullum illius sceleribus idoneum nomen invenio*; That he could not finde out words to express, or names to set out her wickedness; and a great deal more in his *Reve-Reveille* *ille Matin*; and onely because she was *Mutin.* not (forsooth) a Protestant of Integrity. Nay King *James* of blessed memory himself, her son, and our Sovereigns Grandfather, had much ado to scape their hands, though but in his Cradle, as he was pleased frequently to acknowledge, and so openly, that it could not pass the observation of learned men abroad, especially one *John* *Joh. Schuts*, a *Lutheran*, who repeats the his obser- Kings words thus; *Ab illis ego non so- vation of lum à nativitate continuo vexatus fui, ve- K. James. rum etiam ab ipso matris utero propemodum extinctus, antequam in lucem editus sum.* I have not been onely vext and persecuted by this kinde of people from my Cradle and Infancy, but also from my very Mothers womb, and was almost by them extinguished before I could see light. But we know better sure here in *England*, than

any *Lutheran* abroad could possibly, how that great, most judicious and knowing King was satisfied in their Religious rogueries, and what he thought of them to his dying day; and the warning he gave his most vertuous son upon his death-bed, to beware of them: Which how well he did observe, I know not; but this I am sure of, That they were the principal movers of all his, and his Kingdoms troubles, and the cursed hands that joyned with the English Protestants of Integrity here, to work his final ruine. *Sed transeat cum reliquis erroribus.*

But now here before I proceed any further, I must be bold to make a stand, and sadly intermix the water of my eyes with my mourning and sorrowful Ink, and with a black distempered Pen, deplore the madness of those malicious men, who were the first engagers of us in our late unnatural Wars.

Ah poor *England*, Paradise of the Earth, Eye of the World, Pearl of all Beauties! How many times by the means of these Infernal Spirits, Spawn of the Cockatrice, *Protestants of Integrity*, hast thou seen thy fruitful bosom, heretofore crowned
with

with Ears of Corn, and Guilded with Harvests, all bristled over with *Battalia's*? How many times hast thou seen thy Land covered with Swords, and thy Seas with Ships? How many times hast thou felt the arms of thy Children encountring within thy proper Entrails? How many times hast thou seen flames of Brothers hostility flying through thy fat and fragrant Fields? When hast thou not sweat in all the parts of thy beautiful body? When have not Rivers of Blood been drawn from thy Veins, and such Blood as would have cemented the best Bulwarks for thy best defence, against all foreign enemies whatsoever; and if well employed, had made the great enemy of Christendom, the *Turk*, ere this to tremble at thy Standards, and have replanted again the beautiful Plains of *Palestine*? But all hath been sacrificed to such Religious Furies.

Nor could these sacred Blood-Leeches yet rest satisfied, till they had embued their hands, and made their hearts drunk with His, whose every drop was worth a whole Ocean of ours. Murder they must, the most Religious and Clement Monarch of the Universe; a Prince wise as *Apollo*, Valiant as *Achilles*, Vertuous as *Socrates*,
Pious

Pious as *Æneas*, and Beautiful as an *Amazon*, must pass away as a Pearl parcht up with Lightning, and leave his Anointed Head upon a Scaffold as a sacrifice to these Religious Monsters of Mankind: An action so dire and dreadful, a Tyranny so barbarous, that no voice or pen can ere be able to express it; it makes the hair stand an end on the heads of all good men so much as to think upon it; nay nothing but a stile of fire, or pen of Adamant steeped in blood, is capable to declare it. And certainly, (as it was said of *Sylla*) *If that Mercy her self had come upon the Earth in humane shape, they would have murdered her.* Are you not yet ashamed of your ingratitude, you children of the *Scottish Belial*? Had you had one drop of true *English* blood in your bodies, you would have been readier to spend that for Him, than to take His from Him.

What, you would have been all Kings? We remember indeed too lately, that you were so, and would have a perpetual seat in *Parliament*, as you once thought you had got. And truly, it is great pity but it were so again, especially being so good Patriots, as you have been? I wonder truly, that then you did not vote your selves

to be immortal too ! So you might have been too hard for *Dnn*, and the Devil himself.

Let any temperate and knowing man in *England* now be judge, whether when you sate so with all your power and splendor about you, so loudly proclaiming your selves such Magnifical Members, you did not stink in the nostrils of the people ; Who generally looked upon you then but as busie Apes upon a house top, and as a towering sn oak in the socket of a greasie Candlestick. *For such* (as *St. Bernard* tells St. Bern. l. 1. de Confid. c. 7. us) *are all dignified persons without merit* ; and so accordingly you went out in your own snuff, the stench whereof is not yet, nor ever will be in all succeeding Ages extinguished. But I forbear, least I lose my self in this vast field of Passion, Wonder, and Astonishment ; and indeed I would willingly pass over this discourse with silence, as over coals covered with ashes, were it not that as it was fit to expose massacred bodies to view, thereby to cure the madness of the *Milesian* Maids : so we are bound to discover the bloody effects of this late unnatural War, to raise a horror in all good souls, against the wicked and diabolical causes of it ; those bloody
Religionaries,

Religionaries, covenanting Cockatrices, in a word, *Protestants of Integrity*; for killing and robbing more villainous than ever was a *Cacus*, or a *Polyphemus*; more like *Centaur*s than men, much less Saints; and if you could but look into them, you would finde for all their reverend pretensions to purity and godliness, their hearts all spotted over like the skin of a *Panther*. Wretched Religionaries, who carry with them the voice of *Jacob*, but the hands of *Esau*; whose godliness truly is not unlike a Tom's of Glory, full of rotten Bones; and a fair Eye to shew, but purblinde at hand: And yet truly, notwithstanding all our unworthy sufferings from this kinde of Cockatrice-Christians, we in *England* have now no little reason to rejoyce in those very miseries, and congratulate with our selves, that very blood-shed it self of those unnatural wars, if we could at no cheaper rate have acquired the enjoyment of those most inestimable blessings and benefits, which we have since received by the undeceiving of the good people of the Nation, from this grand cheat of *Presbyterian Religion*, and above all the rest, the soveraign influence of that most precious person his Sacred Majesty,
and

and most gracious Government. Thrice blessed *England* in such a purchase, though with so much cost and pains! O happy voice of thunder, which made this *Hinde* to bring forth so gloriouse a Birth, after so many terrible throws, and such direful agitations of many years!

Methinks I see still, and it will be always present with me, how upon his entry into *London*, all the hearts of the poor Subjects of this Nation, which so much sigh'd in the Civil Wars, and under the late Usurpers, freshly bloomed, and newly opened themselves as Roses, at the benign and gentle aspect of this incomparable Prince. Some stedfastly beheld him, and became as statues, yet shewing by their eyes, that they were not made of marble: Others spake to him with an infinity of dumb testimonies of a never silent and hearty affection: The rest made the resentments of their hearts burst forth from their lips, not being able to withhold from Acclamations.

But what shall we say then, if our *English Protestants of Integrity* have been the causes of all this great happiness, both to Prince and People? I am sure they glory in it, as their own proper product, which

which if truly done by them, out of a true
 resentment of loyalty, without any mix-
 tures of their own private and pernicious
 designs, and a perfect repentance for their
 past crimes, no doubt will prove sufficient
 expiation both in the sight of God and
 man, for whole myriads of their treason-
 able transgressions before. For this dry
 victory of his Majesty over us, hath been
 the greatest and most conducing to the
 publick good, that ever was heard of in
 the whole world. It was well observed of
Tacitus, that *Incens victoria decus circa*
domesticum sanguinem bellanti, the great-
 est glory of a victory is that which a Cap-
 tain gains by the least expence of home-
 bred blood. And this hath been his Ma-
 jesties constant study to do, ever since his
 most barbarous banishment: Nay, his en-
 deavor likewise hath been to save as much
 as he could of his very enemies blood. He
 hath never sought to purchase fame by such
 a cruel vanity, as *Pompey* the Great did,
 who building a Temple to *Minerva*, caused
 to be engraven over the Gate of it, how
 he had taken, routed, and slain, Two mil-
 lions one hundred fourscore and three thou-
 sand men; pillaged and sunk Eighty hun-
 dred forty and six Ships; made desolate One
 thousand

thousand five hundred thirty eight Cities and Towns. If this be the way to glory, his Sacred Majesty sure hath steered a clean contrary course; for he hath written and engraven by his edicts on the Gate of the Temple of *Eternity*, the Men, Ships, Cities and Towns that he hath preserved.

Hac divina potentia est, gregatim & publicè servare, saith the next Excellent

Sentence; It is a piece of no less than divine power, to save publicly, and by troops. By the other way, it may be his Majesty might have rendered himself

Since de

clim. l. 1.

c. 26.

more remarkable and terrible, like a dreadful Comet, by the ruine of his Kingdoms; but his gracious goodness knew, that nothing could be so honorable as to save: And it is not his Majesties fault, if notwithstanding all those great and fierce contradictions of peevish spirits, we are not yet reconciled into a brotherly amity, and as one mans children, if we do reverence his Sacred Majesty as our common Father.

Our Cattel are as plentiful as ever, our fields no less fertile and fragrant; nor yet are our Hillocks less filled with Ears of Corn, than they were before our late unnatural Wars; all which we must needs attribute
to

to his Majesties most pious care and preservation, in whose power it was for our ingratitude, to have thrown us all into our deserved confusion, and consequently desolation; by which means he hath built himself a living monument in the hearts of all true Englishmen; in which he will live more honorably a thousand times, and so be represented to after ages, than all those great Monarchs of *Egypt*, in their rich Marbles, Pyramids, and Obelisks. And if our *Protestants of Integrity* have been, as they pretend, so highly instrumental in this happy production; it is fit they should have their due honor and acknowledgement; and very requisite it is, that we should all joyn in prayers to God, that they may perfectly forsake the Cockatrice and all his works, and continue like good Christians in the payment of those dues of obedience and loyalty which they have so worthily begun.

But now you must give me leave to tell you a story, which though in its surface may seem something fabulous, yet is grounded upon very good History, and the whole moral of it will be found, I fear, to be too perfect truth. That Monsieur *De Beau Manoir*, a Noble Breton, being as
honorably

honourably, as religiously engaged in the holy Warrs, took part with a Lion, that was combated by a Serpent, in a Wilderness in *Palestine*, and killed the Serpent with his sword, who had in all likelihood, otherwise worsted the Lion, is as fair and faithful History, as any humane Authority can derive to us. But upon this it is not impossible but some skillful Mythologists might erect this Fable. A Princely Lion that was for long time acknowledged King of the Wilderness of *Sinai*, made himself a most stately den, a Palace equal to the dignity of his Royal Person and Authority : Now there was a brood of most subtle and most mischievous serpents thereabouts, who had an evil eye upon the state and authority of this Royal Lion, and a desire to make themselves Masters of his den. This wicked design of theirs they most secretly and craftily carried on, by private plots and conspiracies, bandying in his counsels, and ploughing with his Heifers. But prevailing nothing with all that, they entred into a Solemn League and Covenant, by arms and open force to expel him from thence, or reduce him under their obedience. Upon this very many Battels were fought betwixt them, but

the valour and vigilance of the Lion, was so great, and such the fidelity of his other good Subjects, that in some years they could yet gain little or nothing from him. At last the Serpentine power growing stronger, and the good Lions weaker, by their subtil insinuation into his Counsels, and intelligence with some of his unfaithful Counsellors, and when almost all his honest friends power was exhausted, both purses and persons spent in the pursuance of the Royal right; the Devilish serpents at last took him prisoner, seized upon his Royal den, and at length most villanously murdered him before the very door of it.

The young Lion in the mean while seeing two most vast and hideous Serpents had gotten the possession of his Imperial Den, endeavoured to save himself by flight from their infernal serpentine fury, and accordingly transported himself into another country, where he lived for many yeers a disconsolate stranger, and not a little distressed: Yet notwithstanding leteth slip no opportunity that might advance his Interest in *Palestine*; at length after many most valiant Essays and Attempts, to regain what his father had lost, and

and with little or no success, he calls a Forrest Council about him, and was at last advised by the Fox to lye quiet for a while, not to stir at all; for all his quick and active opposition, did but keep his enemies more waking, and hold them cemented together in bonds of stricter union; and so he was contented to sit still for a while, and give that viperous brood more leisure to destroy one another: which fell out according to the Fox his counsels, and the Lions expectations; For the two great Serpents that had made themselves Princes of the place, and usurpers of the Lions right, fell into such fierce and unreconcilable differences, that the quarrel could never have end till one had banisht and driven out the other; for it is most certain, as the wise Spaniard informs us, *in el amar, in el mandar no quieren compania*; nor love, nor lordship can brook any Rival: There is but one Sun necessary in heaven, and one King in a Country; a great spirit cannot endure a crown made Crescent-wise, but will furnish out the roundness of the Circle.

In fine, the worsted Serpent now being beaten into extream despair, addresseth himself to the young Lion, and proffers his

utmost assistance to restore him effectively to his right, so he will be pleased but to let him have our corner of his Den, and a part of his power; to which the Royal-hearted Lion readily assented; so with mutual forces they prevailed to repossess the Den, and slay the Master Serpent. Now it is very notorious, that the beaten and banisht Serpent, was aiding and assisting to the Lion, not for any kindness, or love to him, or his cause; but for his own preservation, and to revenge himself upon his treacherous companion. And it is said, that so noble and so perfidious a nature not being able to cohabit long in peace together, the Serpent still according to its Devilish Luciferian nature, conspiring to be *aut Cesar, aut nihil*, sole King or nothing; they fell into a most bloody combat, at the same time that this Seignior of *Beaumont* was passing by, who like a noble, cordial Cavalier, engaging his sword in the Lions behalf, slew the Serpent, and so freed that Monarchy from any more of the Serpentine servitude.

But now here I must be forced to draw a curtain over the horrid misdeameanours of my own Countrymen, which are not
onely

onely past, but those that are feared to come, lest if I should make any Application, I may be mis-contrued, and appear to ambitiate rather the business of a Prophet than a Historian; so I refer every man to his private application, and the whole Nation to their earnest prayers, that it would please God in his goodness to avert what the malice of some does threaten us withal.

So I return to my business, and to search out if I can, the very first bed of this viperous brood; the proper Pedigree of these State Serpents, and the very source and origin of those Religious Cockatrices before spoken of, from whence they are truly and lineally descended.

Now there are three derivations alledged, but a fourth I beleeve is most probable. The first is from the old *Wicklifs* in *England*, who are registred by *Mr. Fox* amongst his Martyrs, and are still accounted by some of the late Doctors of Integrity, *Inter primos testes veritatis*, amongst the first Witnesses of the Truth: and yet we shall finde that they did hold as the *Knoxians* did since them in *Scotland*, that the people might correct their Princes, if they offend: And therefore

M. lanct. in Com. super Pol. Arist. *Melancthon* a reforming Brother too, in his Comment upon *Aristotles Politicks*, saith, *Varia Fragadias excitavit Wicklessus, qui contendit eos qui non habent Spiritum Sanctum; amittere Dominium: Wickless* raised strange Tragedies, by teaching that they lose all right of Dominion, who have not the Spirit of God: And in his Book, *de jure Magistratus*, he saith, *Insaniit Wicklessus, qui sensit impios nullum dominium habere.* *Wickless* was mad who thought that no wicked man had any right of dominion.

Idem in lib. de jure Magist. Osiander, cent. 9.

Osiander witnesseth the same in his ninth Century, and divers others of the same reforming race, who have themselves written altogether as Rebel Doctrines, yet tax *Wickless* highly for this; that all wicked men should lose their propriety: So as if Princes be so, which rests in their sanctity onely to judge, they must presently forfeit their Crowns. And yet *Mr. Fox* calleth him, *Stellam matutinam in medio nebulae, & Lunam plenam in diebus illis*, a morning star in the middle of a fog, and the full Moon of the time; and the consequence of those Doctrines may be seen in the stories of *Sir John Oldcastle Lord Cobham*, and *Sir Roger Aston*,

two of *Wickliffe's* Disciples, who raised a Rebellion accordingly, and were by that active King *Henry* the fifth, defeated, and deservedly put to death for Heresie and Treason. And how careful that phantastical *Oldcastle* was of his Followers, may be seen in his Speech to Sir *Tho. Erpingham*, that if he saw him rise the third day from the dead, he should procure quietness and favour to those of his Sect : But by his not resurrection as he promised, his Sect lay strangled in the Cradle, and buried with him till King *Edward* the sixth his days, when some ends of it were taken up again, and set out with more ostentation then ever in that Princes Minority; and what rare effects of obedience, were by that means produced in Queen *Maries* time, who brought them up again to the Test, may be easily read in our Chronicles. Wherein it is plain, that in the poor five years of her Reign, there was *de facto* more open and violent opposition and rebellion made by her own Subjects, than Queen *Elizabeth* had in fortie five yeers, or any Prince before, or since the *Wickliffian* Doctrine; till the same smothered fire broke out at last in our good King *Charles* his time, to his

utter ruine, and the shaking of the very foundations of his Monarchy.

And yet to this very day is *Wickliff* held for a grand Apostle amongst all the Phanaticks in *England*, who are at present more numerous than ever. Howsoever it cannot enter into me to beleieve that he deserved the Honour to be reputed the first Father of our Protestants of Integrity; though he might possibly by that single Doctrine of his, open a gap to all those gallant Champions against Kings that succeeded him. So *exit Wickliffus*; and enter valiant *Martin Luther*, who is by some, and truly not altogether undeservedly, supposed to be the great Grandfather of these prodigious Doctrines against the State, Dignity and Persons of Kings and Princes.

It is well known that in the yeer of our Lord 1514 the whole estate of the Church joyed a settled Peace, and all their ancient Rights and Priviledges: All Princes with great devotion were Nursing-Fathers and Protectors of it; there was a perfect harmony and correspondence, (for all matters of Religion and Faith) between the Church of *Rome*, and the Princes and Common-Wealths of all Christendom.

Anno

Anno 1515. *Martin Luther* an Augustine Frier, a man of a turbulent spirit, was indeed the first that broke this long and happy peace, who having interposed himself in the fatal business of Indulgences (sent by Pope *Leo* the tenth into *Germany*) began first as Proctor for his Order to preach against the injury done to his fraternity, against the covetousness and abuses of the Collectors, and against their Authority which did nominate them, &c. And finding (as Novelty is ever at first well entertained by the multitude) *Populo placere quas fecisset fabulas*, and perceiving also some of the greatest Princes in *Germany* did hear him, and would be ready to back him upon all occasions, and in all his proceedings, pufft up with vain-glory, and an ambitious conceit of himself, he presently set himself upon higher strains, and as a man grown sick in his spirits, and of a fiery disease, he begun to rave and defame all Church Government; he abandoned his Cloister, cast off his Habit, and renounced all obedience to his Superiours: For now he preacheth against the whole Clergy, against the Tyranny and Superiority of the Bishop of *Rome*, (whose Authority in matters Ecclesiastical was

was till then held sacred) perswaded the people not to render him or them any obedience: The Pope he termed *Satanissimum Papam, & Messum Asino*; the Prelates, he called blind guides; the Religious, he termed Swine, and Candles set under a Bushel.

Thus he sought *non purgare abusum, sed tollere ordinem, Triticum cum xizanio evellere studuit*; not to cleanse the Church of abuses, but to extirpate all Order, and to pluck up the Wheat with the Weeds.

Now his first step towards all the Tragedies he intended, was this; that he might work his mischief and confusion in the Civil State the better he first tears in pieces the Ecclesiastical, and so proclaims open War against all the Bishops in Germany; and therefore writes a Book expressly, *Contra statum Ecclesie, & adversus falso nominatum ordinem Episcoporum*, against the State of the Church, and the Order of Bishops falsely so called; in which he sends out his Bull, as he calls it, in these words.

Attendite vobis Episcoporum umbra, vult vobis Bullam & Editum legere, non valde teneris vestris auribus placiturum; and this was his Lecture worth the hearing: *Omnes quicunque opem ferunt, bona, famam*

Luth. in
lib. cont.
stat. Ecc.
&c.

famam & sanguinem in hoc impendant,
honoremq; summ in hoc exponentes, ut Epif-
copatus Pompatici devastentur, tam remoti
& alieni ab omni functione Apostolica, to-
tumq; hoc Satanicum Regimen Episcopo-
rum extingatur; Hi sunt dilecti filii Dei
& verè Christiani observantes precepta
Dei; Whosoever shall succour us in this
business, with their goods, good name, or
blood, and lay out all their honor too in it,
that these pompous Bishopricks may be
laid waste, and all the Devilsh Regiment
of Bishops be extinguisht; these are the
belovèd children of God, and true Chri-
stians observing the Commandements of
God. And in another Book he tells us,
Si fures furca, latrones gladio, hæreticos
igne tollimus, cur non potius hos magistros
perditionis, hos Cardinales, hos Papas &
totam istam Romanæ Sodomiæ colluviem,
omnibus armis impetimus & eorum sangui-
ne manus nostras lavemus? Nothing must
now serve his turn but to wash his hands
in the blood of Bishops: But here he must
not stop neither; the ruine of the whole
Hierarchy of the Church will not satisfie
his furious Reformation: But as if it were,
as I doubt not but it was, purposely to
bring in Barbarism, and to put out the
eyes

Id. in lib.
cont. Sylv.
Pricat.
Tom. I.
Lat. Wit-

tenbergh.

*Id. in lib.
cont. Am.
Cathar.*

eyes of the poor *Alma*ns for ever, that neither they nor their posterity might ever discover his Frenetick Errors, he endeavours madly in the next place to ruine and deface all Universities, as in his Book *Contra Ambrosiam Catharinam*, he saith thus, *Ut videat ad Evangelium funditus extinguendum, nec astutius, nec efficacius invenisse Satan commentum quam erigendum Universitatum*, the Devil never invented a more subtil and effectual means to extinguish the Gospel than that of founding Universities.

*Id. in lib.
de abrog.
missa.*

And in his Book *de abroganda Missa*, there he dissuades the people from sending their children to the Universities, and generally condemns them all in these words; *Academiae per Idolum Moloch figuratas puto*, That Universities were figured out to us by the Idol *Moloch*; and gives the Reason after, *Ex isto enim fumo prodeunt istae Locustae, quae omnes Cathedras occupant*; for out of that smoke, saith he, do issue those Locusts, which swarm in all Chairs, and possess Pulpits: And so in order to that Doctrine did his learned Companion *Carlostadius* choose to go to Plough, rather then he would read one Lecture more.

Carlostad.

And

And his *fidus Ackates*, Philip Melan-^{Melancthon} Ethon, in his Book called *Didymus*, saith, *Dyd.*
Equidem sapientem virum iudico fuisse
Wickliffum Anglum, qui omnium primus,
quod ego sciam, vidis Universitates fuisse
Satanae Synagogas: I take truly Wickliff
 an English man to have been a wise person,
 who was the first of all that I know, who
 discovered Universities to be the Syna-
 gogues of Satan.

Nor could this famous Reformation sa-
 tisfie it self with the extirpation of these
 two the tallest Cedars in the Empire; that
 is the Hierarchy, and the Universities;
 but a greater mischief must follow, and
 that must be the ruine of the Empire, and
Cesar himself: Which is first to be seen
 plainly by his prodigious incivility, arro-
 gancy, and disobedience, towards the
 Emperour, and the Princes of *Germany*:
 Nay, what a reverent esteem had he for
 Sacred Majesty, by his usage of *Henry*
 the eight of *England*, in his Book that he
 entituled against him? he called him an
 envious mad fool, full of Cowardise, and
 without any vein of Princely blood in his
 body: After that he saith, He was a Basi-
 lisk, to whom he denounced damna-
 tion.

Luth. in lib.
cont. Regem
Angliae.

And

Pag. 335 And *p. 335*, he saith, This glorious King, lieth stoutly like a King: And again, He is a lying *scurra*, covered with the title of a King, and a chosen vessel of the Devill:

p. 338. And *p. 338*. Thou art no more a King, but a Sacrilegious Theef: And then most

p. 333. mannerly, and like himself, *p. 333. Jus mihi erit majestatem tuam stercore conspergere, &c.* For more of that stuff I refer

Sir Tho. Moor. cont. Lutherum. you to Sir *Thomas Moor* the famous Chancellor of *England*, who recapitulates them in his Latine work against *Luther*: But

iudeed it is no great wonder how he treated *Henry* the 8. when we do but consider how he behaved himself towards the Princes of the Empire, and to *Cesar* himself, who was his own Sovereign Lord, to whom whether he gave what was due to *Cesar*, or did preach and perswade obedience to Magistrates, as a good Christian ought, we shall see anon: And first in his

Luth. in lib. cont. duo mandata Cesaris. Book, *Contra duo mandata Cesaris*, he gives him and all the Princes of the Empire the plain Lye; *Turpe quidem est Casarem ac Principes manifestis agere mendaciis*, it is a shameful thing that *Cesar* and the Princes should deal in such manifest lyes:

And a little after calls them all Beasts, *Deus mihi dedit negotium non cum hominibus*

ratione

ratione praeclatis, sed Germania Bestia de-
tens me occidere, meaning that the Prin-
 ces, the savage beasts of Germany, should
 murder him; then he proceeds to make
 them worse than Turks, *Ne ullo pacto eos*
sequar vel in militiam ire, vel dare aliquid
contra Turcas: Quandoquidem Turca deci-
es prudentior, probiorq; quam sunt Princi-
pes nostri; quia talibus fasius, &c. he would
 neither follow them into the War, nor give
 any thing against the Turks, or the Turk In lib. Ar-
 was ten times an honest, and a wiser tic. 500:
 man than his Princes; what had he to do in Art. 361
 with such fools? &c. Yet further in his
 Book of Articles, *Quid ergo boni in rebus*
divinis vel decernant, vel constituent Ty-
ranni tam impii & prophani? what good can
 such impious and prophane Tyrants do, or
 determine in Divine matters? before they In lib. de
 were liars, beasts, fools, and worse then Seculer.
 Turks; and now plainly Tyrants, impious, Potest.
 prophane. And yet a little higher still,
 in his Book of Secular Power, he delivers
 his opinion of all Kings and Princes in ge-
 neral, and how they are to be esteemed;
Scire debet quod ab initio mundi, rarissi-
ma avis est prudens Princeps, ac multo ra-
rior probus; sunt communiter maxime fasui,
& nequissimi Nebulones in terrâ; from the
 begin-

In lib. de
Bello cont.
Turcas.

beginning of the World Princes generally are, and ever have been, the arrantest Fools, and wickedest Knaves living; and for fear he should not be sufficiently understood, he interprets himself presently after, *Quis nescit Principes esse carnem ferinam in celo*, as great a dainty in Heaven, as Venison is upon the earth, that a Prince should have a saved soul: And then in his Book of War against the Turks, he concludes them absolutely unfit to govern the affairs of Christendom. *Casarem neque caput esse Reipub. Christiana, vel defensorem Fidei, & Evangelii: & oportere sane Ecclesiam habere alium defensorem quam sunt Imperatores & Reges*: That is doubtless to say, That he will have no body Head of the Church, nor Defender of the Faith, but his own sanctified self. Kings at least cannot be; for he gives his Reason for that, *Eos namque esse pessimos hostes Christianismi & fidei*. Did ever any Prophets, Apostles or Primitive Christians, use such a barbarous liberty of speech against their Persecutors? no not against *Nero*, *Dioclesian*, or *Julian*, the wickedest Tyrants that ever the earth bore. Did *Elias* his Prototype, as his Disciples would have him to be, ever rage so madly

madly against *Ahab* and *Jexabel*? Did not *St. Paul* use *Festus* with more Reverence? And without doubt no Christian and true zeal can be so irregular, so rude and so intemperately passionate, as to give the plain lye to *Cesar* his Sovereign, and to the Princes of the Empire: To proclaim him and them Salvages, Baboons, Fools and Tyrants, blind Buzzards; and that the Turk was a wiser, and an honest man than they. To affirm as it were in scorn and hatred of Majesty and Royalty, that a wise and a good Prince is as rarely to be found as a black-Swan; that commonly Kings and Princes be the most doting Fools, and Reprobate Knaves in the world, that they were a cursed and a damned Crew; as if there were no place vouchsafed in heaven for such Caitiffs as Kings. These are rare motives doubtless to the people, to render due obedience to their Princes.

But yet least this rayling should not do his feat, and that the world should favourably interpret all that language to be but a passionate heat against some particular persons; and not that he did intend to abuse and enervate the very sacred Power it self and function of Kings: nay to take the

Crown from off their heads if he could, and to expose their Prerogatives and all Regalities to the malice and contempt of the people, he must yet determine the business more positively and cathedratically against them; and therefore in his book against the Bore, he sends this greeting to the Princes; *Sciatis Boni Domini Deum sic procurare quod subditi nec possunt, nec debent, nec volunt, Tyrannidem vestram ferre duntius.* Know ye my good Lords, that God has so provided, that your Subjects neither can, shall, will or ought to endure your Tyranny any longer. Then in his Common places, *Pulchrè vero non turbendam pacem Publicam arbitraris, & turbendam pacem æternam Dei; non sic Palatini, non sic:* As if it were undoubtedly true, that the peace of God, and the peace of the Empire, were incompatible: I am sure the old Lawes and Government of the Empire, and *Luthers* new Gospel were very inconsistent.

Lo. I. contra
Ruffi-
cos.

Lo. Com.
class. 4.
c. 30.

But yet more plainly he sets it down as a divine Decree, in his book of the Babylonish Captivity; *At omnes hominum legibus exempti sumus, libertate Christiana nobis per Baptismum donata,* we are exempted

L. de Cap-
tiv. Babyl.
c. de Bap-
tismo.

exempted from obedience to all humane Lawes by our Christian liberty given us in Baptism: And in the same book in his chapter of Matrimony, *Scio, faith he, nullam Rempublicam Legibus feliciter administrari*; I know no Common-wealth that is happily governed by Lawes: and again in his Chapter of Holy Orders, *Turpe enim est & iniquiter servile, Christianum hominem qui liber est, aliis quam cælestibus & divinis legibus subiectum esse.* It is a foul thing, and most wickedly servile, that a Christian man who is free, should be subject to any other but the Divine and Heavenly Lawes.

Ibid. c. de Matrimonio.

Ibid in c. de sacris Ordinibus.

So that it is most plain, that it was not *Luthers* design onely to pull down Monarchy, but all other kinds of Civil Government, and to extirpate all humane Lawes, and so to subject the People onely to his interpretation of the Gospel.

And indeed he excellently well and very ingenuously expresseth his own meaning in his book to the Nobility of Germany, first giving his sentence upon the Imperial Chamber at *Spys*; *Tribunal Camera Imperialis*; ecce quam Diabolica est Meretrix: Behold what a divelish whore the Tribunal of the Imperial

Lib. ad Nobilitatem Germanie.

Chamber is become ! Then proceeds thus, *Ferunt nullum esse pulchrius Regimen quàm apud Turcam, qui tamen neq; Canonicum, neq; Civile jus habet, sed solum Alchoranum. At nos fateri oportet, nusquam esse turpius Regimen quàm apud nos per jus Civile & Canonicum.* They say there is no better Government anywhere than amongst the Turkes, who yet have neither Canon or Civil Lawes, but onely their Alchoran. But we on the other side must acknowledg, that there is nowhere a worse Government than amongst us by the Civil and Common Law. Now see I pray you, and observe whether it was not this grave Doctors meaning to abolish all Lawes, and that men should be onely governed by his Gospel.

Now by these and such like abominable Doctrines, was not he onely the cause of those horrible tumults which happened in his dayes, but of all the sad wars and most dreadfull desolations that have followed since, and so must derive still an unhappy influence to all Posterity ? For if it were lawfull for the Elector of Saxony his great Master and Patron to take Armes for defence of Lutheranism, because he was perswaded by him, that there

there was no other true and infallible Religion but his; why might not another Prince with the same pretext take Arms for *Calvinism*, and *Hulberstat* for *Epicurism*, and a *Münzer* for *Anabaptism*; and so by an Anarchy under colour of their liberties, and the prerogative of Conscience, tear the Empire in pieces, and open the Ports of *Germany* to let in the Turk, as they have very often done already? and all the Princes of this later age have too sadly seen the dangerous and dismal consequences of that Doctrine, *That it is lawfull for Subjects by their swords to defend their Religion against their Kings.*

Nor did this Civil Gentleman use with more respect and reverence his Friends and Patrons of the house of *Saxony*. As for Duke *George* of *Lipswig*, he call'd him once, when he was displeased with him, the Apostle of Sathan, and scornfully gives him the Title of *Illustriſſima Inclementia vestra*: and so to old *John Frederick* his chiefeſt friend and favourer, upon occasion of a Commission or visitation of his which displeased him, *Ite*, Lo. in ferm. Dim. quoth he, *eis viſiatoribus*, and then he Lo. contra Ambros Cathar. tells you presently, because he was not

himself called to counsel about it, *Nescio qua de causa me praterierit Princeps*; and in another place, saith he, *Si licet mihi Decretales Papa, Conciliorum decreta, leges & mandata Imperatoris, omniumq; Principum, pro libertate Christiana, nedum contemnere sed & conculcare, vestraſne res gestas praclara visitationis, legum vice acceptem*? If it be lawfull for me not onely to contemn, but tread under foot the Popes Decretals, the Decrees of Councils, the Lawes and commands of the Emperour, and all Princes, for the defence of Christian liberty; must I be forced to accept the transactions of your pittifull Visitation, in the place of Lawes? See how he served his own Master; Indeed Ile say that for him, he dealt his blows against Princes very impartially.

Now indeed after all this, may it not be very well imagined, that this Antimonarchical Egg of the Religious Cockatrice was laid in *Martin Luthers* bosome? especially if we well observe how *Calvin* and he do symbolize together in the point, how they speak one language, wear both thelike colours, and the very same fashion, if you will observe a little further out of *Luther*, *Nebulones isti ex Nobilitate,*

tate, Tyranni & qui inducunt animas
 ideo nobis Evangelium dedisse, eosq; ex car-
 cere Pontificio expediuisse, ut possint ipsi
 avaritia sua litare: These Knaves, saith
 he of the Nobility, these Tyrants per-
 swade themselves that God has therefore
 given us his Gospel, and delivered us out
 of Popish bondage, that they may sacri-
 fice to their own Covetousness. And in *1a Epist.*
 his Epistles he sayes, *Principem esse & fol. 350.*
non ex aliqua parte Latronem esse, aut non
aut vix possibile est, To be a Prince and
 not an Oppressour, nay an arrant Thief *Tom. 3.*
 and Robber, is not at all, or very hardly *fol. 325.*
 possible: and again, *Non est Principis esse*
Christianum, &c. It is not the part of a
 Prince to be a Christian. Nay yet again, *Tom. 6. fol.*
Mirum non est saculares Reges Dei hostes 143. in
esse, ejusq; verbum hostiliter persequi; hoc Psal. 101.
ipsis a Natura est insitum, hac eorum pro-
 prietas, It is no wonder, saith he, that
 secular Kings are Gods enemies, and do
 with all hostility persecute his word; it is
 planted in their very natures so to be, it is
 their inseparable propriety.

Thus by his Rules as well as *Calvins*,
 there is a plain Antipathy between Roy-
 alty and Religion; and so I am sure by
 better consequence between their Religion
 and Loyalty.

Put to proceed a little further: *Aulas Principum*, saith he, *verè possunt dici sedes & Thronus Diaboli, ubi tot sunt Diaboli, quot fere Aulici*; Courts of Princes, saith he, may be truly said the Seats and Thrones of the Divil, and by consequence Kings must be the Devils, though he saith onely that Courtiers are so. Yet again, *Principes sunt flagitiosissimi Nebulones*: Princes, saith he, are most wicked Knaves; the reason followeth, *Sunt enim Dei Liſtores, & Carnifices quibus ira divina ad puniendos improbos uti solet, &c.* For they are no better than Gods Sergeants, Executioners and Hangmen, to punish people upon earth. Yet further, *Nullum neq; jus, neq; fidem, neq; veritatem apud Principes ſaculares reperire licet*; There is neither faith nor truth to be found amongst ſecular Princes; they have neither honesty or justice. And then you may take for a very good conclusion, *Quid ergo Principes doceam & huiusmodi Porcis ſcribam?* To what purpose should I go about to teach Princes, or instruct ſuch ſwine as they are?

Thus you ſee how theſe holy men and bleſſed Reformers, have divinely conſpired in this unity, (how different ſoever they

they are in other points, even diametrically opposite in all other doctrines) as led by the same Spirit, to arrive at the same most Christian and holy end, to nourish a deadly feud against all Kings and Princes, animate them to Rebellion, and in effect to subvert all Civil Government.

That *Luther* was a Protestant, is most certain ; but what his integrity was you have fully seen ; nor will I deny that *Zuinglius*, *Calvin*, *Beza*, *Paras*, *Gracurus*, *Knox*, *Buchanan*, *Gilby*, were all as good Protestants as *Luther* himself in this point, and of great integrity, who have all like great and glorious Champions of the Protestant Faith, attempted to Cantonize all Kingdoms into several Circles, as they have done already their French Church, which they call their new Ark to preserve and redeem the miserable world from a pretended inundation of impiety, ignorance, and irreligion.

Thus I have been bold to draw the Picture of Faction abroad, that is now distinguished by the title Protestants of integrity, with a face so full of frowns and sternness, that by the very physiognomy of them, you may easily judge how unquiet and turbulent the constitution of them

them is like to be ; but yet we cannot justly determine who is the great Grand-father of these seditious, rebellious and King-killing Doctrines.

But now at length by tedious travel, we are at last arriv'd at *Rome* it self, and there we are told, that we shall not doubt to find the *Origen* of this pernicious Cockatrice.

Now first the Reverend Picture-maker *Ormer* assures us, 'that this was Dr. *Allen* Dr. *Allens* Divinity ; and he taxeth him in *Apol.* highly, that men may murder their Princes ; and that in his Apology for the Seminaries, he citeth the 25 of *Numbers*, and thence concludes, that Subjects may fairely take their Sovereigns and hang them up : so impious a position, and such unchristian words, that certainly could never come into the heart, tongue or pen, of any true Roman Catholick whatsoever, though I must confess Dr. *Allen* did speak a little too profusely as to the point, yet not comparably so dirtily as he has pleas'd to quote them : He was better read in his friend *Goodman*, and I am confident that in his quotation he mistook one for t^h other ; for *Goodman* indeed in his Book of *Obedience*, hath just the very

Goodman
in lib. de
obedientia

very same language that he puts upon Dr. *Allen*, and in his Descant upon the same place: So the mistake is very easie. *Factum illud*, saith he, *quod memoratur, Numb. 25. perpetuum est exemplum in omnem aeternitatem, & certa denuntiatio populo, ut in simili defectione à Cultu Dei, Rectores suos qui à Deo ipsos abducunt, ad fureas abripiant & suspendant; & quamquam possit videri hac magna confusio, ut populus sibi tantum assumat, tamen quum Magistratus officio suo fungi desinit, populus ita considerandus est, ac si careret omni Magistratu, & tum Deus ipse gladium in populi manus tradit, & Deus ipse efficitur immediate eorum caput.* That fact, saith he, in the Twentieth fifth of *Numbers*, is commemorated for a standing example to all eternity, and a certain Declaration to the people, that in the like defection from the service of God, they take their Kings and Rulers, who would seduce them from God, away to the Gallows, and hang them up. And though this may seem to cause a great confusion, that the people should assume to themselves so great a power; yet when Magistrates are so slack, as to desist from performing of their duty, the people is

Numb. 25.

to be considered as if they had no Magistrate at all, and then God himself puts the Sword into the peoples own hands, and God himself is immediately made their Head and Conductor.

Now let us see the Doctors words, and examine the difference between them. He saith thus, *Cap. 5. Pro Catholica Religione certare praeclarum est, sed modo & tempore, ut conscientia lex Sacra supremi Pastoris sententiâ dirigatur.* It is glorious, saith he, to contend for the Catholick Religion, but in good manner and time, that the Sacred Law of Conscience may be guided and directed by the sentence of the supreme Pastor. And then he recites, *Deut. 17. and Num. 25. and infers. Illud autem in omnibus iis exemplis est notandum, populum non sua voluntate & impetu ad hoc cades, sed à Prophetis & Sacerdotibus commonefacti: Id quid omni Posteritati sequutura exemplo est, ne alias privato odio, superbia, &c. in errores ruamus, & improbitatem nostram religionis velo tegamus.* But this is to be observed in all those examples, that the people did not rush violently, and upon their own heads, into those slaughters, but as they were admonished by their Prophets and Priests; which

which may be an example to all following posterity, least otherwise by private Spleen, or Pride, &c. we fall into terrible errors, and think to hide our wickedness with the cloak of Religion.

This as I take it, serves not to their purpose. I am sure here is more discretion and duty, than *ad furcas abripere*, to hurry them away to the Gallows; more Order and Government, then presently *suspendere*, to hang them up: And if we mark well, we shall finde that in this last Century of years, there have been more Princes deposed and murdered for their Religion, by these Protestants of Integrity, than have been in all the others since Christs time, by the Popes Excommunication, or the attempt and means of *Roman* Catholicks. How can then the Princes of this age, walk amongst so many shelves and precipices, not so much as once opening their eyes to behold the Abyss that they have under their feet! so many heads crusht in pieces by these cruel Cockatrices, may serve as broken Masts, and shivers of a shipwrack, advanced on the Promontory of Rocks, to give them notice of their deplorable events, whose examples they still pursue; yet they look
on

on them (for ought I see) with arms across, and daily in their own dangers, like wanton Victions, leap and skip between the very Ax and the Knife.

But the greatest tempest of tongues which I see ready to rise against the *Romanists*, and indeed the main ground why any thing of these opinions was ever suspected upon them, was a false supposition, That *Mariana*, a Jesuite, and all the Fathers of his Society, did maintain that ungodly and treasonable position of Murthering and Deposing of Princes for their Religion.

As touching *Mariana*, it will not be denied to be his personal fault ; I say *Mariana's* proper opinion onely ; yet was he not resolute in that opinion neither, but handled it onely problematically, inclining indeed to the worst part ; but yet he absolutely and dogmatically affirms it not. His words are these, *Falli possum ut humanus ; si quis meliora attulerit, gratias ago.* I may be deceived as a man ; and if any man bring me to a better light, I shall be thankful to him.

Secondly, His question was not for killing of Kings, but for killing of Tyrants ; which something alters the case, though
gives

gives too great a latitude to Rebellion.

Thirdly, His whole Order disavows his Position, and have Categerically determined the contrary.

Cardinal *Tolet* in his *Summary*, lib. 5. cap. 6. asserteth, That it is not lawful to attempt against the life of a Prince, though he never so much abuse his power; and that it is flat heresie to maintain the contrary. So *Greg. de Valentia*, part. 2. q. 64. And of the same opinion is Cardinal *Bellarmino*, cap. 13. of his *Apology*; and *Salmeron*, Tom. 2. expounding the Thirteenth Chapter to the *Romans*, where he referreth the act of *Ehud* against King *Eglon*, to Gods exprefs Commandment. So learned *Lessius*, in his *Book de Scienitia & jure*, lib. 2. cap. 9. dub. 4. The like does *Serrarius* in cap. 13. *Scid. Azor.* in his *Institut.* And *Becanus* in his Answer to the Ninth Aphorism. *Gretzer* in his *Vespertilio Hæretico-Politicus*, confutes all *Mariana's* Grounds; and so doth *L. Richcormi* in his *Apology*. Over and above all this, That opinion of *Mariana* was condemned by a Provincial Congregation of the same Society that was held at *Paris*, 1506. And that condemnation was ratified by *Claudius Aqua Viva*, then General,

General of that Order. The Doctors of *Sorbonne* likewise in the same year, declared and avowed, that it was an unlawful and ungodly position: And lastly this Doctrine of *Mariana's* was most justly condemned by the Court of Parliament of *Paris* in the same year.

By this time, I hope, the tempest is pretty well laid: I am sure, I have been so happy as to satisfy divers of my good Friends, whom I have found scandalized at the Fathers of the Society, for protecting so villainous and treasonable a Thesis. King *James* himself in his Proclamation of the Seventh of *November*, was pleased to declare his good opinion and assurance of *Roman* Catholicks in that point, notwithstanding the horrid conspiracy then of some few.

We are, said he, *by good experience so well perswaded of the Loyalty of divers Subjects of the Roman Religion, that they do as much abhor this detestable conspiracy, as we do ourselves.* Nay hear a Confession out of the mouth of the greatest adversary they ever had, that is, the Oracle of *Geneva*, upon the First of *Hosea*, and Ninth of *Amos*, *Et hodie*, saith he, *quàm multi sunt in Papatu qui Regibus accumulunt quicquid*

Calvinia
cap. I. Hof.
& in c. 9.
Amos.

quicquid possant juris & potestatis. And at this day there are most in the Papacy, that heap upon Kings whatsoever they can, of right and power. Of that, I am sure, *Geneva* was never guilty. And truly it is not a little observable, that this prevaricating *Calvin*, was pleased frequently to Epist. 136. say, *Magis sibi placere Reformationem* id Corvium. *Scoticam quam Anglicanam*; and he gives his reason, *Corruptelis Papatus adhuc relictam esse congeriem, qua non obscureret modo sed propemodum obruat purum & genuinum Dei cultum.* That he was better pleased with the Scottish than the English Reformation, because there was a heap of Popish corruption left amongst us, (that is, too much affection to Monarchy and Prelacy) which did not onely obscure, but almost extinguish the pure and genuine worship of God: That is, afforded not so fair a latitude for his fowl practices. Nay the beams of his Evangelical Sunshine, did break out pretty early too amongst us in *England*, as you may see by *Mr. Dudley Fenner*, who jumps right with Fenner in lib. 5. c. 13. the Apostle of *Geneva*, in his Fifth Book, where he gives this fearful sentence on an evil Prince as he calls him, *Hunc tollant, vel pacifice, vel cum b' llo, vel Regni ephori,*

vel omnium ordinum conveniens: Let him be cut off, either privately, or by open War, or by the judgment of the Peers of the Realm, or by the assembly of States. Who says now, that *Calvin* had not a very forward disciple here in *England*? and I think he hath been pretty well followed too. But if he had lived in this last age, and had seen what people have done and suffered, he would have liked our late Reformation, as well as that of *Scotland*, and adopted our English Protestants of Integrity for his whitest Boys, and best proficient Schollars.

By all this it is plain, that *Rome* is so far from being the Author and Fountain of these Rebel doctrines, that all Loyalty is in their reputation Popery. Would you know how much they of *Rheims* condemned Treason and Disobedience? you may read in *Page 301.* their Notes upon the Testament lately Printed: Subjects were bound in temporal things to obey the Heathen, being lawful Kings, and to be subject to them, even for Conscience; to keep their Temporal Laws, to pay them tribute, to pray for them, and to do all other natural duties. And Dr. *Kellison* in his learned Survey, gives a
good

good reason for it: *Because*, saith he, Faith is not necessarily required to jurisdiction, neither is authority lost by loss of Faith. Which was the monstrous opinion of *Wickliff*, and of the *Waldenses* before, and hath since continued amongst all the greatest part of our Reforming Protestants of Integrity.

Saint Thomas tells us expressly, *Tyrannus non potest à quopiam, privata auctoritate interfici*: A Tyrant cannot be killed by any private authority; quite contrary to the rules of *Paras* and *Knox*, &c. Nay, the Canon Law itself may give the best satisfaction, where it doth decree thus, *De Episcopis vero & quibuslibet Clericis, quod nec sua auctoritate, nec auctoritate Romani Pontificis, arma accipere valeant, probatur*. As to all Bishops and the Clergy, it is clearly proved, That they can neither by their own, no nor the Popes authority, take up arms, &c. Nay the Canon Laws of *England* do explain it yet more fully, as by the Provincial Constitutions in the Council held at *Oxford*, by *Stephen* of *Camterbury*, 1228. And *Anno* 8. *Hen.* 3. an absolute Excommunication is decreed against all those, *Qui pacem & tranquillitatem Domini Regis & Regni perturbant*,

St. Thom.
lib. de Re-
gimine
Principum,
cap. 6.
Decret. 2.
Part. Caus.
23. q. 6. de
Episcop.

Provinc.
Constit.
Concil.
Oxon.
1228.

who shall go about to disturb the peace and tranquillity of our Lord the King and his Kingdoms.

But to avoid all questions whatsoever, the General Council of *Constance* concluded, That it is an error in Faith, to maintain that Subjects may kill their Princes, being Tyrants; the words are these.

*Concil. Con- Nuper accepit Sancta Synodus quod non-
stant. Sess. nulla assertiones erronea dogmatica sunt. Rei
15. Publica statum revertere cupientes, &c.*

Scilicet ut quilibet Tyrannum potest & debet licite & meritorie occidere, per quemcumque Vassallum suum & Subiectum, etiam per clanculares insidias, non obstante quocumque juramento, nec expectata sententia & mandato iudicis, &c. And thereupon the Council determined, *Eam esse doctrinam erroneam in fide & moribus:* Then condemneth it, and enacteth, *Quicumque doctrinam hanc perniciosissimam pertinaciter asserentes, sunt Hæretici, & tanquam tales juxta Canonum Sanctiones sunt puniendi.*

The holy Synod hath understood of late, that some erroneous dogmatical Assertions have been broached, endeavoring to overthrow the Civil State, &c. To wit, That any Tyrant may lawfully and meritoriously be put to death by any of his Vassals or Subjects,

Subjects, even by any secret contrivance, notwithstanding any Oath, or expectation of Sentence, and command from Higher Powers. This doctrine is erroneous in Faith and Manners; and whosoever shall pertinaciously assert this damnable and most pernicious doctrine, are Hereticks, and are to be punished as such, according to the Sanctions of holy Councils.

All this I am sure, accords with the doctrines of the most ancient Fathers of the Church, as *St. Irenaeus* testifieth, who setteth down amongst Heresies, to think that Kings are given to men casually, and not by the divine providence, and appointment of God; and his ground was, *quia omnis potestas à Deo*, because all power is of God. And *St. Ambrose* saith plainly, *Lachryme meae arma mea, aliter nec de- beo nec possum resistere.* My tears are my Arms; I neither ought, nor can resist otherwise. *Valentinian* the Emperor sent *Calligonus* his Chamberlain to threaten the said *St. Ambrose*, and terrifie the said *St. Ambrose* from his opinions, by the name of death, and torments; he answered in another tune than our Protestants of Integrity have taken up; *Deus permittat tibi ut impleas quod minaris; ego*

*patitur quod est Episcopi, tu facies quod Spado-
 mas.* God permit to thee that thou suf-
 fere what thou threatnest ; I will suffer
 what belongs to a Bishop, and thou wilt
 do what belongs to an Eunuch. *Valen-
 tian* decreed to banish *Eusebius* from *Sa-
 mosata*, the people resisted, but *Eusebius*
 appeased the sedition, dissuaded the peo-
 ple, and obeyed the Decree. These were
 true Christians of Integrity ; will you
 hear yet what *St. Austin* sayes further in
 his Sermon *de verbis Domini* ? *Solomon*
 did fall into most grievous sins, *Ad pro-
 fundum Idololatriæ lapsus atq; demersus*,
 He was fallen into, and drowned in the
 depth of Idolatry, and did notoriously,
 and directly contrary to Gods Command-
 ment, to keep and marry strange women
 of the Gentils ; *Nō ingrediemini ad illas*,
 Thou shalt not go in unto them : besides
 he worshipt *Moloch* and *Astartes*, the
 Gods of the *Sidonians* ; yet neither Priest,
 nor people did rise against him, to depose
 him ; they left it to the proper Judge of
 Kings, who in his wrath did appoint and
 raise up *Jeroboam* to ruine his Son : If any
 Rebel of these times could shew as good
 a Commission, and so immediate a war-
 rant, he were indeed excusable. *Julian*
 proved

Theodorct.
l. 4. c. 14

St. Aug. in
serm. de -
verbis
Dom. in
Matth.

proved a perfidious Apostate ; yet though the Doctors of the Primitive Church, as *Gregory Nazianzen*, and others, did sharply reprove and detest his impiety, they never perswaded, nor taught the people to deprive him.

He that proclaimed the Prerogative of Kings, *Vos estis Dii*, Ye are Gods ; he taught the world, that as Gods have *Summum Imperium*, the chief command, so the people are to obey ; and are therefore called *Subditi*, Subjects, because of their subjection : And there were never any but Gyants heard of to fight against the Gods, and yet they perished for all their greatness ; for thir hand must needs wither which rudely toucheth Gods annointed. Now he that takes Armes against him, doth provoke the King into the field, and when the flame rageth, who can tell where the sparks will light ?

And yet he that gave Kings that glory, *Vos estis Dii*, Ye are Gods, did likewise give them this caveat ; that for iniquity and impiety, he would *transferre Regna de gente in gentem*, transfer Kingdoms from one Nation to another. He is the Judge of the Princes, and his Audit is dreadfull, and to that alone we must leave them.

Xiphilinus *Xiphilin* in the life of Mar. *Antonius* tel-
in Vita M. leth us, that *Solus Deus est iudex Prin-*
Ant. *cipum*, only God is the judg of Princes.
Belloy in *Belloy* yet more plainly, *Orationibus tan-*
Asco. Ca- *tum pugnandum*, We are to fight onely
2^{ol.} par 2. with our Frayers ; *Armes* against Princes
 have no warrant. *Quis est Iudex si Rex*
transgreditur condiciones Regni? Solus Deus:
 Who is Judg if the King transgresseth the
 conditions of his Kingdom ? onely God.
Navar. *Navar Cunnus*, and all the Catholick
Curios. Doctors that ever I have seen, agree per-
 fectly in this same sentence.

Now if you'l be pleased to take the
 pains to compare these Primitive Catho-
 lick and truly Christian Doctrines and
 Duties, with the opinions and practices of
 our modern Evangelists, and late Prote-
 stants of Integrity, which we have already
 deduced, you will quickly find their
 pedigree, whether they are descended from
 Jesus Christ, or the Cockatrice. And
 truly it is worth the noting, what an
εὐτοκαταχρησις they carry about them,
 how they shuffle up and down, and flutter
 like shot birds, to evade their duty of
 obedience, their oathes, and natural ob-
 ligations ; and sometimes speak good and
 godly sense, but only the better to palliate
 their

their more treasonable designs. As first
 you may see *Melancthon* in his Epitome ^{Phil. Mel.}
 of moral Philosophy, preach very gravely in. ^{Epit.}
 and wisely to this purpose: *Violare leges* ^{moral.}
civiles seu edicta Magistratum civilium, ^{Philos.}
est peccatum mortale: It is no less than a
 mortal sin to violate the Civil Laws, or the
 edicts and commands of civil Magistrates.
 This is very Catholick and Christian-like;
 so on: *Sciamus conscientiam fieri ream,*
si non obtemperemus, & considera quantum
est hoc vinculum obedientia & publica tran-
quillitatis. We are to know that we
 bring a guilt upon our consciences, if we
 do not obey, and consider well how great
 and obliging this bond of obedience is,
 and of publick tranquillity: all this is very
 good still, but now comes the Killcow;
Debet autem hac sententia de Magistratu-
um edictis prudenter intelligi, scilicet de iis
edictis quae non jubent facere contra man-
datum Dei. But saith he, this that I say
 concerning the edicts of Magistrates, is to
 be prudently understood of those edicts
 which require nothing against the Com- ^{Id. in lib.}
 mandment of God. Then as I said before, ^{de Consil.}
 he says, that the inferiour Magistrates may ^{Evang.}
 cut the throats of the Superiour, and all
 this for reforming of Religion, and the
 overthrow

overthrow of Idolatry. So that if some Justices of Peace, or petty Constables, be pleased to judg in their Consciences that the Prince erreth in his Religion, then are they both to judg, and give Lawes to their Prince,

Lxth. Tom.
3. Wit.
tenb.

Nay *Luther* himself likewise, when he is in his right wits, prescribes very well matter of obedience to *Municipal* Lawes, as in his *3. Tom.* but if you object to him *ne exciterur tumultus, &c.* then he falls into *Melancthon's* Gap; *An ideo negliget verbum Dei & peribit Populus?* Shall the Word of God therefore be neglected, and the People perish?

Confess. i
Prot. G.
Art. 39.

Nay examine the Confession of the French Church, and you will find some things very well said as to matter of obedience, but the sting lies still in the Tail of all that, as in *Art. 39. Affirmamus parendum esse legibus, solvenda Tributa, subjectionis iugum tolerandum, etiam si infideles fuerint Magistratus:* We affirm that Lawes are to be obeyed, Tributes to be payed, and the yoke of subjection to be born, although the Magistrates be Infidels. Thus far excellent well; but that which follows spoils all, with a *dummodo Dei summum imperium integrum maneat;* and

and as their French edition hath it, *Le* *Art. Bearn.*
Souverain Empire de Dieu demeurant Tous- 1572.
jours en son entier: So long as the chief
 and Sovereign Empire of God is not vio-
 lated. Here is a gallant latitude still for
 disobedience and rebellion. Nay this
 desperate *dummodo* is explained in the
Articles of Bearn. 1570. Dei imperium
dicatur manere illibatum, cum Rex extermi-
nata Catholica Religione solam veram &
puram extolli: that is, Gods Command-
 ments are then said not to be violated, when
 the King shall have rooted out the Catho-
 lick Religion, and advanceth onely the
 true and pure one; that is as much as to
 say, when their own is establisht, that is
 Calvinism, now called Protestantism of
 Integrity. And in case the King main-
 tain his own Religion against them, what
 then follows? they have rods in pifs for
 him. *Rex a populo potest exauthorari per* *Fol. 349.*
ordinum in Regem auctoritatem, That the
 King may be dethroned by the States of
 the Realm, who have an authority over
 him: and again, *Nec omnes Regni partes*
committuntur Regi, sed tantum superior
Regni dignitas, cuius tamen, suo modo,
& certis conditionibus, inferiores Magi-
stratus sunt participes, maxime officarii
Corona;

Corona; Nor are all the parts of the Kingdom committed to the King, but onely the supream dignity; and of that too the inferiour Magistrates have their share, especially the Officers of the Crown. Then that which follows, mends the matter; *populi juramento tacita aut expressa est conditio, semper se obtemperaturum Regibus, quamdiu justo imperio rem gererent*: that is, there is alwayes in the peoples oathes either a tacit, or exprest condition, that they will obey their Kings, so long as they command just things: which they must be judges of too. Thus they will have one evasion or another still to cozen themselves into Rebellion. Our Oathes must onely bind us to observe and obey the King so long as he serves God, which we are likely to be very capable judges of. Now indeed as to all oathes of this nature, Mr. Calvin from his high Cathedral and Consistorian Tribunal gives this Absolution; *Quibuscunque hujus Evangelii lux affulget, &c. ab omnibus laqueis & juramentis absolvitur*: Whosoever sees the sunshine of Geneva Gospel, is presently absolved and discharged of all oathes, and from all snares that do enthrall the conscience.

Calvin l. 4.
c. 13 § 21.
Institut.

It would be but to throw water into the Sea, to shew more largely how these Rebel Doctrines are backt by the generality of those that call themselves Protestants, that Subjects may not onely by Armes defend their Religion, but offend also: *Dan. l. 6. Polit. c. 3. yet you may please to lock into Darius in P. Mart. his booke of Politicks, and 3. Chapter, and in cap. 11. Peter Martyr upon the 11 of Judges, and Jud. & in his Common-places, and Althusius in loc. cit. Althus. his Politicks, chap. 35. and page. 37. Polit. c. 35. where he makes three just causes of War: p. 37.*

1. *Justitia denegatio*, A denial of Justice: 2. *Pura Religionis defensio*, The defence of the pure Religion: 3. *Repetitio rerum ablatarum*, Recovery of goods taken away. The famous Minister *Sureau*, called *Rosieres*, who was after imprisoned at *Paris*, writ a booke expressly to prove, that it was lawful to kill *Charles* *Sureau, alias Rosiers. Bellfor. l. 6. c. 102.* the Ninth, and the Queen Mother, if they would not obey the Gospel, that is *Calvinism*: and to this *Belforest* is a sufficient witness. Nay *Zuinglius* the grand Ringleader of them all, most dogmatically concludes, *Dum flagitiosi loco non morientur, tota populus a Deo punitur*, Whilst wicked men (meaning Kings and Princes) are not taken away, or remain unpunished, the

the whole people are punished by God. So as I begun with this Gentleman, I will even make an end with him; for I am truly weary with talking unto these nasty dunghils; and so I fear I have tired my Readers patience. But my abundant care to have the good people of *England* clearly disabused from that abominable rebellious blood of Presbyters, that viperous crew of Cockatrice Christians, that call themselves Protestants of Integrity, I hope will plead my pardon for all that prolixity.

And now after my so long beating about the banks of all the branches and streams of this Infernal River, I am almost as far from finding the head and source of it, as I was before I begun; which proves clearly that it is an enchanted War-tower: But yet because I am obliged by promise, I will boldly give my guess, and you shall have it.

1. Negatively from *Rome* it cannot be, for its Doctrines, with the opinions and practices of all its Doctors, are as we have shewed, quite contrary, and all that is said against that Church in this particular, is meer calumny. It cannot be in *Scotland*, *Low-Country*, *Palatine*, or *Bohemia*,
for

(III)

for they had it all from *Geneva*. It cannot be in *Geneva* neither, for it was derived thither out of *Switzerland*. Nor could *Smalcald* be the fountain, for these bitter waters were pift thither from *Wittenberg*; And *Luther* may very well pretend to have taken his watercourse from the Conduit of *Wicklefists* and *Waldenses*; and they again have borrowed out of the broken Cisterns of Gods Church, those ancient sons of disobedience and Rebellion, the declared enemies and castaways of Christianity in all ages; I mean the whole gang of old condemned Hereticks, till you come up to the Grandfather of them all *Simon Magus*, who was the faithfull scholler, and legitimate successor of the Traytor *Judas*, who was undoubtedly the first Christian of this crew, that now call themselves Protestants of Integrity.

And if you please to marke it, our English Protestants of Integrity that bought, and their Religious brethren the Scots that sold, playd the very same game with our late most gracious Sovereign, as that Arch-Traytor *Judas*, with his confederate purchasers did with our Saviour, the eternal King of Glory: that one would swear,
that

that reads both Stories, that they had perfectly copied out their treasons from his: & so like him besides they will be found in all his lineaments and particular conditions, that all the world may very well conclude him to be their true Apostolical Father, and Prototype.

But yet God forbid that we should here set a stop to the Princely Pedigree of our pure Protestants of Integrity; for the noble spirit of Rebellion reigned sure before Jesus Christ as well as since; and good Jewes of Integrity there were, before the kind of Christians. And now methinks I see the old Pharisees, and our young ones called Protestants of Integrity, sitting very lovingly together in our Sanhedrim, and agreeing perfectly together in all points, as *Buchanan* and his Complices did since about the Paschal Lamb. How religiously did those old Jews of Integrity murder the true Prophets of the Lord, that he had graciously sent unto them, and harkened to dreamers of Dreams, and new fangled false Prophets of the Cockatrice kind, that blew and bolsterd them up in their wickedness! Just so did our late Protestants of Integrity murder their pious, reverend and learned Prelates; as
the

the Archbishop of *Canterbury* with the Sword, and others with Imprisonments, Exiles, and Starving.

Did not this Spirit of Integrity possess *Absolom*, when he rebelled against his King and Father, and spoke buttered words to the people? and *Shimei* when he reviled the Lords anointed? It did so sure, and the one for his rebelling, and the other for his reviling, were perfect Patterns, as well as Predecessors, to our Protestants of Integrity.

To pass by all others (for I should be infinite to enumerate all particulars) let us come to the murmuring and disobedient *Israelites* in the Wilderness, against *Moses* and *Aaron*, the Civil as well as Spiritual power, especially *Korah*, *Dathan*, and *Abiram*, and you will swear, that these are lineally descended from those: A blessed Off-spring from most precious Parents.

From hence let us step up to *Nimrod* and his associates, making Fortifications against Heaven, and daring God himself into the Field, and we shall see that whole story perfectly modelled out to us by their followers, these Protestants of Integrity in all the late Wars of Christendom,

where Subjects encouraged by the Conduct of these Captains, and influence of those Doctrines, have dared to take Sword in hand against God, and his Anointed, their Sacred Sovereign : And this you will say is strange, to fight against God for Religion.

Nay let us pass the Flood, and we shall finde in the very infancy of the world, this Religion of our Protestants of Integrity, copied out to us in *Cains* lean Sacrifices ; which besides his disobedience, argued more his ingratitude : And will not our *Cainists* disobey God and the King at any time, to save charges ? Nothing grieves them more, than what they are to pay to God and the King ; and therefore they have instituted a Religion that will dispence with giving to neither : For to the King we are not bound, longer than we please, to pay any thing ; and to give any thing to God, or the poor for his sake, is Superstition. Who says now, that our Protestants of Integrity are not of a very ancient Extract ?

But yet we must trace them a little higher ; who was it preached and practised Disobedience in Paradise, was it not the Serpent ? and to whom was this Doctrine
of

of Rebellion first preached? to a woman; which makes all our Presbyterian Tribe still to be tampering with that sex. And as one said, that the best way to raise an Army was to press the women, for that men would follow: so they as the old Cockatrice did with *Eve*, first ensnare the simple women, and make them to drag their Husbands by the horns after them.

And upon what pretence does the Serpent work? that mankind might know Good and Evil forsooth; such specious pretences have our Diabolical Brethren now, to bewitch poor people from their duty and obedience.

Nay this Serpent too was the first Rebel that ever was, for he would have dethroned God himself: What do our Luciferian Crew endeavour less every day, making him in their Doctrines guilty both of sin and folly, and fighting against his Images and Vicegerents upon earth? So then I think We have it, this Cockatrice egg was laid in Paradise it self, and what greater Petigree can be than from the high and mighty *Lucifer*?

Now truly to make these presumed deer children of God thus to proceed from their

Father the Devil may be taken for a bitterness and extremity of passion in me against that Party, and hate to their persons, which I protest before God I am clear from, (for I have and alwayes had many of my neereſt relations unhappily engaged that way) but only a detestation of their impious opinions, and more prodigious practices, which do cleerly demonstrate them to be deriv'd from the Devil, or all the world besides to be so; For the doctrines of the whole Church of Christ have alwayes been diametrically opposite to theirs; if they then stand upright in the sight of God, Christianity it self must of necessity fall to ground, which God has promised never to suffer.

Over and above all this, I did ever presume, the derivation of those Doctrines to be from the Devil long before I made this strict search and inquisition into their extract and pedigree: and my reason was onely this, because their positions did not at all consist with humanity; and therefore man, nor any power humane, could at any time be founder, or undertake to be defender of them.

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We have seen sufficiently already, how much these terrible Tenets do contradict both reason and Religion, Canon Lawes, and Divine Revelations, the opinions of all Primitive Christians, and the practice of the whole Church: nay are they not most cleerly convinced by Civil and Common Law, nay Philosophy and Common sense. The Law is plain, *Legibus non alligati sumus*, we are not tyed to Lawes; who then is capable to judg a King, that is above Lawes? though it is a great part of their goodness to observe Lawes, as the same Emperour declares, *Legibus tamen vivimus*; and again, *digna vox est Majestate regnantis legibus alligatum se Principem profueri*, It is a Princes dignation to descend to oblige himself to Lawes: and the reason of all this is, because he is presumed to be a living Law.

The Law again is plain, as has been shewed already, that no war can be made without the Authority of the Prince, *sine qua est lesa Majestas*; otherwise it must be treason; and this I say is a fundamental Law in every Monarchy: but it is plain our Protestants of Integrity would turn the whole world into a Democracy,

by leaving the bridle in the peoples hands, which what a pretty beast it is when it has assembled its many heads and horns together, they best know that have felt its Arietations. We in *England* I am sure have reason to put into our Litanies, From a Popular Tyranny, *Good Lord deliver us.*

St. *August.*
l. 22. cap.
75. contra
Fauftum.

Nay hear St. *Augustin* once more, the most ancient and learned Father of the Christian Church, how contrary to the false Principles of these Religionaries, he proceeds to back these Civil Lawes, with the Law of nature it self. *Ordo naturalis mortalium paci accomodatus hoc poscit, ut suscipendi belli auctoritas atq; consilium penes Principem sit ;* The course of nature it self accommodated to peace, requireth that the only authority and counsel of making War should be in the Prince: and he gives a reason; for *non est potestas nisi a Deo vel iubente vel sinente,* For there is no power but of God, either commanding or permitting: and then he answereth the objection of all those, who think they ought by force of Armes to resist their Princes for Religion, and that by the example of the Apostles; *Isti,* saith he, *non resistendo interfecti sunt, ut potiore esse docerent victoriam pro fide veritatis occidi:*

Cap. 76.

occidi : They were not put to death resisting, that they might teach us, that it is the greatest victory to be slain for the truth. The Philosophers themselves may teach the same thing to these wretched Religionaries.

The King in the Philosophers sence, is, *Anima Corporis, Spiritus vitalis, Caput membrorum, vinculum per quod cohaeret Res publica, sine quo nihil Res publica ipsa futura, nisi omnis & praeda, si mens illa imperii detrahatur* : He is the Soul of the Body, the vital Spirit, the Head of the Members, the bond by which the Commonwealth holds together, without whom the Commonwealth it self will be but a burthen to it self, and a prey to others, if this soul of the Empire be taken away.

This was *Senecas* opinion, and a *Seneca.* sound proposition ; for if the Soul offend the Body, the Body cannot punish it, without participation of the punishment. Neither is it a proper faculty of the Body to judg, but of the Soul and understanding : so much Philosophy as this, the very Bees understand in their little Monarchy, *Virgil* as *Virgil* testifieth of them, *Rege incolumi Georg.* *mens omnibus una ; Amisso rupere fidem ;*

Whilst the King is well, all is well and in union ; but he being gone, all falls in pieces.

To conclude, Let us look a litle upon the Common Law, which, if any thing, by our own Kings condescensions, has prov'd prejudicial to Monarchy ; and its Professours most of them, the forwardest Incendiaries, and the greatest Knaves in our late troubles ; yet that gives the King power and prerogative enough ; for it constitutes him to be the body Politick, which is a dignity Royal annext to the natural body, whereby he is made Lord Paramount, and is not surnamed as others are, but stiled by the name of the Body Politick, declaring his Royal Function, as *Carolus Rex* : And to shew the Nature, Quality, Majesty and Prerogative of that Body, I pray you observe the Circumstances.

First, It cannot hold lands in joint-Tenancy, nor endure a Partner.

2. It cannot be seized to uses, and so limited.

3. It is not bound to give Livery and seizin of Lands, nor tied at all to the circumstances of a natural body.

4. It

4. It is supposed to be everywhere, so cannot be Non-suited.

5. It cannot do homage, having no Superiour.

6. That Body is so precious, that the very imagination onely to compass his death, is Treason, though there be no attempt at all.

7. That Body vested in a blood, ought to descend ; and though the natural Body be attainted of Felony or Treason before, yet by the access of this Body Politick, he is to take his Inheritance ; for that dignity alwayes purgeth the blood, as it did in *Henry* the Fourth, and *Henry* the Fifth ; for this Body was founded without Letters Patents, not onely by the Civil and Common Lawes, but those of Nature, and of Nations, and for the defence of the people : And if Criminal causes cannot disable the descent, much less can they disenable his Title, when it is descended. For the Crown of *England* is Independent ; his *jura Regalia* are holden of no Lord but the Lord of Heaven : so it cannot escheat to any, being holden of none.

From

From this sacred Fountain is all authority and honour derived : Judges are created by it, and have their Commission from the King, to judge both Criminal and Civil Causes. The Constables and Marshals Court for Armes and Honour ; the Chancery for equity, the Exchequer for the Revenues of the Crown. The King then alone appointing Judges, who is I would fain know to judge him ? I very well understand what a Parliament means, which at it is ever summoned by the King, so their Acts must be judged, allowed, and confirmed by the King, before they can be Lawes ; in the Senate rests *Consilium*, but in the King is the power and majesty of the Realm ; and he is to judge and allow or disallow what he pleaseth. In fine as the Spaniard very wittily and truly observes *Ni Rey Traydor, ni Papa descomulgado*, No King can be a Traytor, nor Pope excommunicated. There can be no Judge above the King, nor Court of Law higher than the Kings Bench, where I shall now be bold to leave these Protestants of Integrity to answer Guilty, or Not guilty, for their future demerits ;

rits ; and let every one joyn with me,
to say

*God save the King,
and deliver him from such
Treacherous Friends,
undermining Adversaries and
Hypocritical Religionaries
as are
our Pretended Protestants of Integrity.*

FINIS,
